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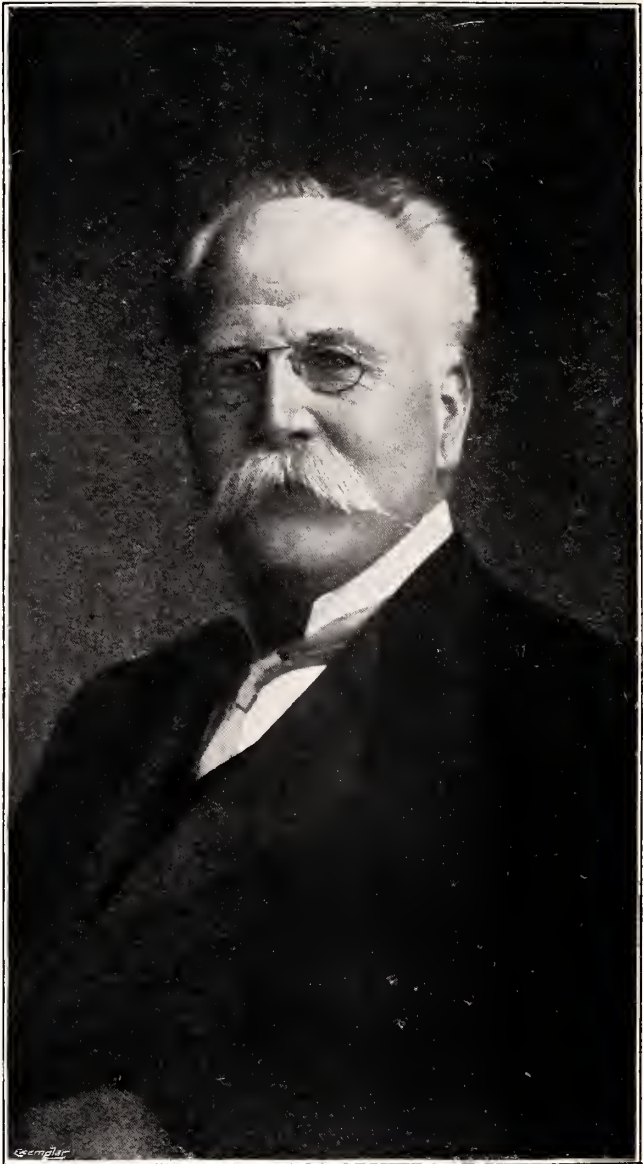
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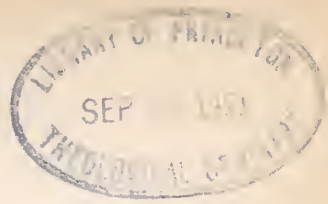
LEPERS



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LEPERS

THIRTY-ONE YEARS' WORK AMONG THEM

Being the History of the Mission to
Lepers in India and the East, 1874-1905

BY
✓
JOHN JACKSON, F.R.G.S.
Author of "Mary Reed," "In Leper Land," &c.

WITH A SHORT INTRODUCTION BY THE
DOWAGER MARCHIONESS OF DUFFERIN AND AVA

TWO MAPS
AND
MANY ILLUSTRATIONS

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THE MISSION TO LEPERS
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INTRODUCTORY NOTE

I SUPPOSE there is scarcely any word in the English language which brings with it the suggestion of such utter misery and desolation as does the one word *leprosy*. From childhood upward we learn something of the horrors of this disease, and of the laws which compelled the leper's separation from his family and friends : we see him bowed down by physical and mental sufferings, and our imagination is painfully stirred by that terrible passage, "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean."

Passing onward through the ages we find recorded in the New Testament the same suffering, the same isolation, and the same misery. But, the Light has come into the world, and He who healed the sick and cleansed the leper has left us an example that we should

follow in His steps. Yet the knowledge gained, and the sentiments of compassion excited in us by our reading of the Old Testament and by the lessons we have learnt from the New, need to be carried down to the present day and translated into practice.

Here, in England, where we do not see the disease, we are too apt to think of the leper as a pathetic figure in the remote past, or as a mere type of moral pollution, and entirely to ignore the fact that he is a living human being—a fellow creature crying out to us in his sore distress for shelter from an outcast existence, and for the physical alleviations it is in our power to give him. Appealing to us in his extremity for material aid, he is unconscious of the better and greater blessings we have to bring him,—the knowledge of a loving, pitying Saviour,—and a hope beyond the grave.

This History of the Leper Mission is intended to crystallize into actual knowledge the vague ideas we hold with regard to the lepers of our own day. It brings before its readers the numbers of these unhappy people, the greatness of their need, and the joy with which they receive the Gospel of salvation. It incidentally sets forth the devotion of those men and women who give their lives to work amongst the lepers, and who

renounce so much that is easy and pleasant and delightful in life, for the one joy of bringing relief to physical sufferings and a spiritual awakening to souls steeped in ignorance, hopelessness, and apathy. I think it may be said that the Mission to Lepers in India and the East has been entirely successful; founded only thirty-one years ago, there are already sixty stations in India, and eighteen in China, Japan, and Sumatra. For the support of fifty Asylums and Hospitals the Mission is entirely responsible, the others being given grants, or provided with Christian teaching. A very important work is also carried on for the rescue of the children of lepers. The disease is found to be not hereditary, and if only the children are brought up in good surroundings they grow up perfectly healthy. In the twenty-two Homes supported by the Mission, five hundred boys and girls are being saved from incurable disease and from a life of utter misery.

It is now many years since I visited two Leper Asylums in India, and since I saw maimed and miserable creatures suffering from this disease begging round the temples in Burma. But the impression made upon one by such sights does not pass away, and I am glad, on behalf of these unhappy beings, to undertake so slight a task as the writing of these few words, if by so doing I

can in the smallest degree aid the Founder of the Leper Mission or the writer of this book to make known the needs of the lepers for whom they themselves have done so much, and to ask all who read it to promote by their contributions the extension of this truly merciful and Christian work.

Haris Dufferin & Co

AUTHOR'S PREFACE

THE burden of this book is the cry of the leper. It is an attempt, not only to portray the dire needs of these helpless people, but also to demonstrate how those needs may best be met. This it seeks to do by a recital of the methods and results of thirty-one years' work among them. The workers will be found to be representative of many Churches and of several nationalities. The unifying body which has given oneness to their labours is the Mission to Lepers in India and the East, and of this Society a complete and consecutive history will be found in this volume.

The scope of the book is co-extensive with the field of the Mission, namely, India—with Burma and Ceylon—China, Japan and Sumatra. This should be borne in mind, as it accounts for the omission of noble work done among lepers in other lands by other workers. All are familiar with the ministry of the late Father Damien and

his successors at the leper colony of Molokai, but not all are aware that Protestant Missions have for many years carried on work in the same settlement. The Moravians—true, in this instance, to their old principle of seeking the most dangerous and difficult fields—are ministering to the lepers in their Homes at Jerusalem and in Surinam. In the successful work of the London Missionary Society in Madagascar, these sufferers have not been overlooked, while the lepers of South Africa, isolated on Robben Island, have their spiritual needs provided for by an official chaplain as well as by occasional visits from Missionaries.

This brief summary is not meant to be complete. It includes only the better known centres. There are other Mission Stations and Leper Settlements in which these stricken outcasts are receiving, either bodily relief or religious teaching, through the agency of Christian Missions, which are not noted in this book.

But when it is added that the following pages contain a record of labour *among lepers at seventy-eight stations*, it will be clear that by far the greater part of such work is included. The absence of reference to similar efforts in other places or lands is therefore to be ascribed to the plan and purpose of the book, and to the limitations thereby imposed, and in no wise to

lack of sympathy with the devoted labours of many whose names are not mentioned.

The history of the earlier years, when workers were few and the work proportionately limited, is naturally given in more detail, and is necessarily retrospective in character. While it is hoped that, for these very reasons, those chapters will possess for some an added value, the ordinary reader will, it is believed, find that the *interest deepens as the narrative proceeds*. Many new centres, at which the work abounds in pathetic facts and incidents, have been occupied in recent years, and the service being rendered to the lepers of to-day and recorded in the later chapters is full of interest, inspiration, and encouragement.

LONDON,

January 1st, 1906.

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CHAPTER I

INTRODUCTORY

“Whose burden still . . .
Was ‘Shelterless, shelterless, shelterless.’”

—*Lowell.*

I N all the long procession of the ages there is no more truly tragic figure than that of the leper. Inspired both by traditional association and by natural horror, men have shrunk from him as a creature cut off from all the interests of healthy humanity. His cup is full to the brim with bitterness, and includes in it every ingredient of sorrow. Disease both loathsome and lifelong; expulsion alike from home and city; forfeiture of social and legal rights; all these, together with the consciousness that he is an outcast and that life holds for him no hope, combine to make the lot of the leper the very embodiment of misery and despair. Indeed, the very word has become the synonym for all that is foul and repulsive.

In all ages and in all lands it has been the same. How complete a picture, though in a few words, the Pentateuch gives us of the leper. With garments rent, with bared head and covered lip, and with his warning cry of “Unclean!

unclean!" the defiled man dwelt alone—"without the camp." In New Testament times, the ten men who sought help from the Divine Healer were found outside the village, and uttered their cry from afar off.

The testimony of secular literature confirms that of the Sacred Record concerning these most pitiable of all the sons of affliction. History tells of several Royal lepers, including Henry IV. of England, Robert Bruce of Scotland, and Louis XIV. of France. It is not surprising that a fate so charged with every element of tragedy has been the theme alike of poem and of romance. Chaucer writes of one whose "ugly leper's face" had been before as "white as lely floure." Tennyson makes touching reference to the ritual of the mediæval Church when he causes the leper's bride to say,

"*Libera me, Domine!*" you sang the psalm; and
 when
 The priest pronounced you dead, and flung the
 mould upon your feet,
 A beauty came upon your face not that of living
 men,
 But seen upon the silent brow when life has
 ceased to beat."

Lowell's Sir Launfal and the holy Francis of Assisi agree, first, in turning from the leper in loathing, and then in beholding in the diseased outcast "an image of Him who died on the tree." Who that has read "Ben Hur" can forget the ghastly discovery of the imprisoned

lepers? The graphic pen of R. L. Stevenson has not only enabled us to see the English leper of the Middle Ages stealing through the forest in the grey dawn, with his hooded gown and his wooden clappers, but has moved our pity for the lepers of Molokai as well as our admiration for Damien's self-sacrifice on their behalf. Finally, the Indian leper of to-day has not escaped the keen vision of Kipling, and even his powerful pen has depicted no more terrible object than the ghastly creature who leaps out upon the drunken Englishman as he desecrates the Hindu shrine. Kipling's leper may serve to introduce us to the topic of which this volume treats, namely, the lepers of our own day and some efforts for their bodily and spiritual welfare.

In no respect, probably, does Christianity stand out in sharper contrast with the ancient creeds of the East than in its recognition of the importance of the present life and the value of the individual soul. The earthly existence that Hinduism regards as but one in a series innumerable incarnations is, according to the evangelical conception of Christianity, the sole period of probation on which depends eternal weal or woe. In place of the Buddhist hope of ultimate absorption into the universal soul, the Christian contemplates everlasting life with the personal consciousness intensified. In so far as the Christianity of our day affirms the supreme importance of the human spirit, and of its future destiny, it is unquestionably in accord with the teaching of its Founder and of His Apostles. The

A marked contrast.

vision which bade Peter call nothing common or unclean was but a re-assertion of the principle laid down by Christ when He declared that service rendered to the sick, the hungry, and the prisoner, was rendered unto Him.

It will readily be conceded that among the manifold ministries for the relief of human suffering carried on in the name of Christ to-day, none more truly manifests His Spirit than that which is the subject of these pages : namely, the shelter and succour of homeless and destitute lepers. All effort to reclaim the wanderer, to comfort the sorrowful, to redeem the lost, is in its degree the reproduction of the Christ-life. But, pre-eminently is this the case in ministering to the bodily and spiritual needs of men and women so degraded and repulsive as these outcasts. If we would form a true estimate of the self-sacrificing and successful labours recorded here, it is essential that this point should be clearly apprehended. The materialistic spirit so prevalent in the Western world to-day, and which prides itself in being practical above all things, is apt to regard people so helpless and afflicted as mere waste material—so much human wreckage to be left to rot on the shore. But even the materialist must admit that the utilization of waste products is one of the wonders of our time. Surely the science which wins not the least of its triumphs by the transmutation of the base and ugly into the useful and the beautiful, may find its analogy in the treatment of the most precious material of all—the bodies and souls

**Wreckage
and
Salvage.**

of men and women. Let us recall an incident in the Master's own ministry, and let us note its connection :—

When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

Observe that Christ had just uttered the precepts, at once so sublime and profound, of the Sermon on the Mount. As though to test Him, and that in the presence of the multitude, He is immediately confronted with—*the leper!* To Jesus, as a respecter of the Jewish law, this wretched outcast was an unclean man whose touch was defilement. Moreover, he is described (in the Gospel by St. Luke) as “full of leprosy,” and therefore an object of natural loathing. How did the Divine Teacher meet the challenge?

And Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Thus, in the first act of healing, of which the New Testament gives us a detailed record, Christ touched humanity's most foul and festering sore, and in so doing, set an example to His followers for all time. He demonstrated, by one and the same act, His compassion for the most miserable and despised of all men, and His power over the most dreaded of all maladies.

And with regard to the lepers, the *command* of Christ was no less clear and emphatic than His

example. In that charge to the twelve which is the original charter of Christian missions. He said "Heal the sick, *cleanse the lepers*, raise the dead." So that to minister to these suffering people is no less incumbent on the Church of to-day than are other and more prominent forms of missionary effort.

"Cleanse
the
Lepers."

But when we bear in mind that it was not till the dawn of the nineteenth century that the Christian Church began slowly to awaken to the duty of evangelising the world, we need not wonder that it was only during the last quarter of that century that she began to realise her responsibility to the lepers—at first very slowly, but happily, of recent years, more rapidly. Missionaries of many societies have begun to recognise that even the leper, outcast and helpless though he is, has his share in the great redemption. Moreover, the Christian spirit that alone inspires and sustains the missionary enterprise is ready to acknowledge his extreme need as his strongest claim. It may be regarded as an evidence alike of the deepening tone and widening scope of Christian missions that the Society, of whose origin and growth this book is the record, is carrying on its beneficent operations in as many as seventy-eight stations. And a gratifying proof that this spirit of Divine compassion and practical helpfulness is permeating Protestant Christianity as a whole, is found in the fact that these stations are maintained in co-operation with missionaries of twenty-seven societies, including British, Continental, American, and Canadian.

Before presenting a consecutive account of the origin and development of the Mission to Lepers, it will be well to demonstrate the necessity for such a society and to narrate the circumstances in which it came into existence.

Available information as to the numbers and condition of the lepers of Indian and the far East a generation ago is scanty and not very reliable. Census statistics and other official figures have always been, even on the admission of their compilers, valuable mainly as factors from which to *estimate* the actual number of sufferers from a disease which is regarded as a disgrace, and is naturally concealed wherever possible.

It may be assumed that the most recent census of India, that of 1901 (in which the present writer was included while travelling between Agra and Lucknow), was more complete and accurate than any former one. Yet we find, with regard to leprosy, that

“The instructions given in all cases (to the enumerators) were to the effect that only those suffering from a corrosive form of the disease were to be tabulated, and that all suffering from white leprosy or leucoderma only were to be excluded. Now any one who has seen a number of lepers together in an asylum can readily understand what a large percentage of them would escape through the meshes of the ‘corrosive’ net; a great many advanced cases of tubercular leprosy would thus escape, to say nothing of the numerous cases of incipient leprosy.”*

*Leprosy in British India : A paper written for the Fifth International Dermatological Congress, held in Berlin, September, 1904. By Wellesley C. Bailey,

When to the numerous omissions due to incomplete instructions and incorrect diagnosis are added the multitude of cases in which the disease must have been successfully concealed, either through the efforts of the lepers themselves or of their relatives, it will be seen that any result arrived at can at best be but a rough approximation, and *certainly must fall far short of the full total*. That this conclusion is fully warranted is shown by the following extracts from district reports of the census of 1901.

Leprosy can be correctly diagnosed only by scientific experts. The people are generally reticent in mentioning such infirmities, especially with regard to the female members of their family. (Berar).

“India’s
Open
Sore.”

An inquiry into the infirmities of the members of a household is always a delicate and difficult matter, and it is doubly difficult in a country where the people are very sensitive on the subject of their women-folk, and intensely dislike admitting that they have any personal blemishes or are suffering from disease, especially from so loathsome a disease as leprosy. That there have been omissions, more especially among the females, is certain.

The return is no doubt incomplete, since leprosy carries with it certain social disabilities, and there is naturally great reluctance to admit the existence of this dreadful disease. Incipient cases, too, are bound to be overlooked, for the leper himself is often ignorant of the fact that he has the taint. (Rajputana).

Referring to a former census of the great district known as Central India, Sir Lepel Griffin stated:—

The census returns of Central India are, for comparative and deductive purposes, not worth the paper on which they are written.

It will thus be clear that the estimated number of lepers in India must vary, accordingly as it is regarded from the standpoint of the official enumerator or from that of the philanthropic missionary. But when it is reflected that it is *lepers* we are dealing with—homeless outcasts, lifelong victims of the most hopeless disease known to mankind—the mere official figures are sufficiently startling. In British India alone, at the time our narrative begins, there were returned about 135,000 cases. And this number, appalling in itself, must, in the opinion of those well qualified to judge, be doubled, if not trebled, to arrive at the ghastly total of Indian lepers thirty years ago.

And what was their treatment and condition? On this point the following incidents are sadly suggestive. At the close of the Punjab campaign in 1846 Mr. Robert N. Cust was placed in charge of a newly conquered district as Magistrate. Summoning the head men of the villages to Hoshyarpore, he explained to them the principles on which they would be governed, and, writes Mr. Cust to the author, “I ended my speech by saying in a loud, clear voice: Listen to my three new commandments:—

Thou shalt not burn thy widows.

Thou shalt not kill thy daughters.

Thou shalt not bury alive thy lepers.

distant Orient were, and are, in no better case than their fellow-sufferers in India. Naturally our knowledge of the number of lepers in China is even less complete than in the case of India. But of the existence of a vast host of them in that great Empire there is no doubt. Interesting and reliable testimony is given by Dr. P. B. Cousland, of the English Presbyterian Mission, Swatow, on this point:—

It [leprosy] is most common on the south and south-east coasts of China, and diminishes in frequency as you proceed northwards, until, in the extreme north, it is only met with among emigrants from the south.

In the region of which Swatow is the treaty port, leprosy is extremely common. Travelling in the country you meet lepers everywhere, and in all stages of the disease, from the earliest manifestations to the most loathsome and disfigured state. It is not confined to any particular class or classes of the people; rich and poor are all liable to become its victims. In the dispensary scarcely a day passes without it being one's sad duty to tell some man or woman, boy or girl, that he or she is the victim of this much dreaded disease. How often have I had a patient coming awkwardly up to me and pulling up his sleeve or opening his coat to show me some peculiar patch whose loss of sensation has alarmed him, the while regarding me with a sullen, suspicious, hunted look, anxious to hear my opinion, and yet dreading to have his worst suspicions confirmed!

**The
Lazars
of China.**

Supposing we estimate that in the last thirty years we have seen one out of every five lepers in this region, this would bring the total number of lepers, in a tract of country with a population rather less than that of

Scotland, to about 25,000, and this number, in my opinion, is probably under the mark.

The prevalence of leprosy in the Province of Canton is shown by the existence of villages inhabited by these outcasts near, but of course outside, both the east and west gates of the city. In these two villages there are about 2,000 cases, and in the Province an experienced missionary states that there are upwards of 10,000 lepers.

As in the case of India, a lurid light is thrown on the treatment of lepers in China by an incident which occurred during the latter half of last century. The mandarin of a certain district, finding the presence of these unfortunate people an offence to him, hit upon a method that can only be described as diabolical in its combination of treachery and cruelty. To the delight of the lepers for many miles around it was notified that a great feast was to be given to them. Attracted by such unwonted kindness they assembled in crowds. While these unsuspecting people were feasting the building was set on fire by order of the mandarin, and the lepers who escaped the flames were shot down by soldiers placed on guard for the purpose.

**A Dual
Tragedy.**

In Japan it might, perhaps, be expected that the leper would be treated with less inhumanity. But there, as in all other lands, and in all ages, the life of the leper is a "dual tragedy of shame and despair." Miss H. Riddell (who, in association with Miss G. Nott, established a hospital at Kumamoto) writes thus of the lepers of Japan :—

It is not very generally known that leprosy exists in Japan, but it has done so for many generations, in all classes of society, and is one of the seven reasons for which divorce is granted. At the present time it is estimated that there are 200,000 lepers in Japan, and these 200,000 people are regarded and spoken of as outcasts, and "not human." Kind as the Japanese are to suffering generally, it is a very usual supposition that leprosy is not a disease according to the law of nature, and having no natural cure, those afflicted by it cannot therefore be of the same order of humanity as others. It would seem that for the leper there is no hope either in this world or the next, unless we take it to them.

In the following graphic quotation Miss Riddell depicts the scene she witnessed on visiting a temple much frequented by Japanese lepers :—

It was a festival day ; above, the sky was of deepest blue, and standing out against the blue was an avenue of cherry trees in full abundance of bloom for a quarter-mile in length. Above, all was beauty ; below, all was misery, for beneath those beautiful branches of cherry blossom were crouching numbers of men, women, and children, all more or less wasted and disfigured by disease—some with noses gone, eyes disappearing, fingerless and toeless stumps, and all displaying their worst wounds and deformities, in order to elicit the sympathy and charity of those who attended the festival at the temple. Passing through this avenue, we came to a great number of stone steps leading up to the shrine, and on nearly every step was a leper, all begging and praying, even little children in their mothers' arms, some of them covered with hideous skin diseases, if not with leprosy, being taught to hold out their sickly little hands for alms.

**Above—
beauty ;
below—
misery.**

One more glimpse into this *inferno* must suffice. In the large island of Sumatra, in the Dutch East Indies, it was not uncommon as recently as 1900 for *lepers to be burned alive*. Hear the evidence of a resident of many years, an agent of the Rhenish Missionary Society :—

I have told you about my poor leper, Nai Haseja, whom I used to visit regularly. She lived alone in a little hut made of bamboo, with straw roof. Her neighbours were very frightened of her and wanted her to go away, but she refused. Last week, Brother S. rode past there and saw smoke rising. He went closer, and saw a terrible sight, the hut and the brushwood burnt to the ground, and the bones in the midst.

**Lepers
Burned
Alive.**

If they had only done it at night when she was fast asleep she wouldn't have suffered so much, but this was at 5.30 a.m. She was awake, but hadn't yet left her hut, and her boy told me she had been begging for mercy. It is better not to try and picture the scene ; it is over now, but it sickens me to see the burnt trees which grew round her hut. I passed by there this afternoon. It is hardly five minutes from here.

Yet this is not all. Our girls told us that only two days before another leper had been killed quite near here. Six men had set his hut on fire. He, being a strong man, had tried to flee, but had been thrust back into the fire with spears. This is the fourth leper that has been burnt alive during this last year in Laguboti alone! And we knew nothing about it at all. Those lepers were all heathen and unknown to us. If I had not visited Nai Haseja, and Brother S. known her, no one would have told us.

The lepers are not considered to be neighbours any more, and even the Christians don't think it so very bad

to kill them, though no Christian would do so. In old time a father would burn his own son, and once the chiefs got all the lepers together in one village and burnt them all.

Surely facts such as the foregoing, whether as regards the lepers who are our fellow-subjects in India, or those who are merely our fellow-creatures in these other great Eastern lands, more than justify the existence of a special Society for their relief. Upon our Christianity and our humanity alike, misery so intense and so unmitigated has an undeniable claim.

CHAPTER II

1874-1878

“Room for the leper !” And aside they stood—
Matron and child and pitiless manhood—all
Who met him on his way—and let him pass.”

—*N. P. Willis.*

PRIOR to the formation of the Mission to Lepers the needs and sorrows of these sufferers had appealed to a few humane hearts, and a few local attempts had been made to relieve them. In justice to these pioneers should some reference be made to their work. Moreover, to direct attention to these points of light, will serve to show how widespread and dense was the darkness that brooded over the lot of the leper thirty years ago.

The earliest effort of which the writer possesses definite information is the foundation of the Almora Asylum for the destitute lepers of the Province of Kumaon. The lovely valleys of this district of the lower Himalayas contain many lepers, whose numbers are augmented by refugees from Nepal, in which country the leper is said to be treated with cruel inhumanity. There are known to be upwards of a thousand lepers in the Almora sub-division alone. There

was, therefore, urgent need for the establishment of a refuge for them.

In the year 1835 a young Ensign (the late Honourable Sir Henry Ramsay, C.B., K.C.S.I.) of the regiment then stationed at Almora, touched by the sad condition of great numbers of mendicant lepers lying on the road-sides, was led to give them alms periodically. In the following year he left the station with his regiment, much to the regret of those who had been the objects of his pity. But on his return in 1840 as a civil officer of the Government, the surviving lepers, who had experienced his kindness, were not slow in appealing again to his generosity. During that year he set about erecting, at his own expense, a few simple rough stone huts for the shelter of about twenty persons at Ganesh ki Gair, on the eastern slope of Almora. Here for several years, with the aid of General Parsons, he undertook himself the maintenance of about twenty-five lepers.

Subsequently a house was occupied in the Bazar, but this soon became inadequate, owing to the rapid increase in the number of lepers seeking admission. Later the Asylum was placed (in 1851) under the care of Rev. J. H. Budden, of the London Missionary Society. Under his efficient control, the work steadily grew, and in 1854 a public appeal was made. The Christian public generously responded; a small estate on a picturesque slope facing the north, about a mile distant from the southern entrance to Almora, was bought, and on it were erected twenty-

**A noble
Example.**

five rooms with accommodation for fifty inmates. Since then adjoining land has been acquired, on which additional houses have been built, and the estate now comprises upwards of six acres.

By 1866 upwards of 100 lepers were finding shelter—a minimum which has been maintained ever since and frequently considerably exceeded.

At Sabathu, twenty miles from Simla, and at a height of nearly 5,000 feet is an asylum for lepers which may be said to date from 1868. It is well known all over India and must ever be associated with the name of the late Dr. John Newton, of the American Presbyterian Mission. On his arrival in the year named, Dr. Newton found a few lepers sheltering in a small poor-house, and to these his instincts as a medical missionary prompted him to give special attention.

The neglected condition of these sufferers is depicted by Dr. Newton in a letter to Mr. Wellesley C. Bailey :—

There is no class of the people who have so moved my pity as the lepers in these hills. They are very numerous in this region. I think I may say that at least half of the families in the villages about here have one or more members infected with this dreadful disease.

The appeal of this devoted friend of the leper met with a generous response, and from then up to the present the Asylum at Sabathu has been largely aided by the Mission to Lepers, both by the provision of new buildings and by annual grants for the maintenance of their occupants.

One of the early workers among the lepers of India was the late Rev. James Vaughan, of the Church Missionary Society, who about the year 1860 began to visit the inmates of the Calcutta Asylum. Not a few converts rewarded his efforts, which were continued later by other missionaries of the same society.

Mr. Vaughan was a man of an unusually devout and sympathetic spirit, and became deeply attached to his work among the lepers. He had, he believed, a distinct call to it. On the last night of an old year he prayed that some new work for God might be given him in the ensuing one. The answer came (he afterwards wrote) with almost the clearness of a voice from heaven, "Go to the lepers." He yielded a ready obedience to the command, and at once began to visit the lepers in the Calcutta Asylum. The work proved trying both to flesh and spirit, but the worker was rewarded by seeing fruit in due time. In 1878 Mr. Vaughan thus writes of his ministry among the lepers:—"I can truly say that some of the happiest moments of my life have been spent in ministering to those poor sufferers in that little sanctuary. No service could be more solemnly interesting than the administration of the Lord's Supper to that little band of maimed believers. Some had no hands, others no feet, several were blind ; but to see them kneeling on their clean mats around the table, to see the spirit of devotion which actuated them, whilst every now and then a tear of grateful love fell from their eyes, was a sight to do one good. Many a time have I

**A
new year
and a
new work.**

returned from such a service blessing God that He ever led me to engage in so hallowed a work. Before I left Calcutta it had been my happiness to baptise upwards of forty of those poor people. Brighter specimens of Christian faith and love and devotion I never witnessed than I have seen amongst these forty.”

The Dharamsala at Bombay (which has now given place to the new asylum at Matunga) is the last of the important refuges for lepers to which reference need be made as existing at the period when the Mission to Lepers was founded. This was a shelter not only for lepers but for blind and helpless people in general, and the conditions under which they were herded together were deplorable in all respects.

The large number as well as the lamentable condition of the lepers of Bombay at this time may be gathered from a letter published in the *Times of India* in October, 1875, over the initial “C” and written by the late Dr. Vandyke Carter. After noting that 127 lepers were inmates of the Dharamsala, and that forty-two more were being treated in the ward for incurables at the J. J. Hospital, Dr. Carter continues:—

As regards these 169 instances—the total under public relief so far as known—let it be remembered how small a proportion they form of the 2,000 to 3,000 lepers, mostly of the pauper class, who are known to exist in the districts north and south of Bombay, included under the term of “The Konkan.” No words can be here needed to illustrate the utter insufficiency of accommodation that is available, in comparison with the amount

of evil which might be checked, and of suffering which might be alleviated, were even a moderate proportion of the leper population of these districts to be brought under special care and supervision. . . .

As to the caste of our lepers, it may be sufficient to state that each of the chief divisions of the Hindu community is represented in the list. There are, too, Mussulman lepers, Indo-Europeans, Portuguese, and even a few natives of the British Isles and Colonies. Does not this brief statement, too, indicate that the claims now advocated are, as regards this country, really national in their scope?

**Dr.
Vandyke
Carter.**

The once-expelled leper dare not again enter the precincts of her native village. Some described how they stood outside, and how then in a loud voice they did inquire from the passers-by of husband, children, friends, and relatives. Never were the yearning women invited to enter their former homes; anxiously they came away without any relief being offered them or hearing any expression of concern. Nay, worse treatment has been simply and uncomplainingly described to us, and that with every appearance of truthfulness on the part of the humble reciter of such unmerciful deed.

Dr. Carter's interest in the lepers and his efforts to promote an adequate asylum for them in Bombay brought him into correspondence with Mr. Wellesley Bailey the following year. Referring to the lack both of Government action and of private benevolence, Dr. Carter writes:—

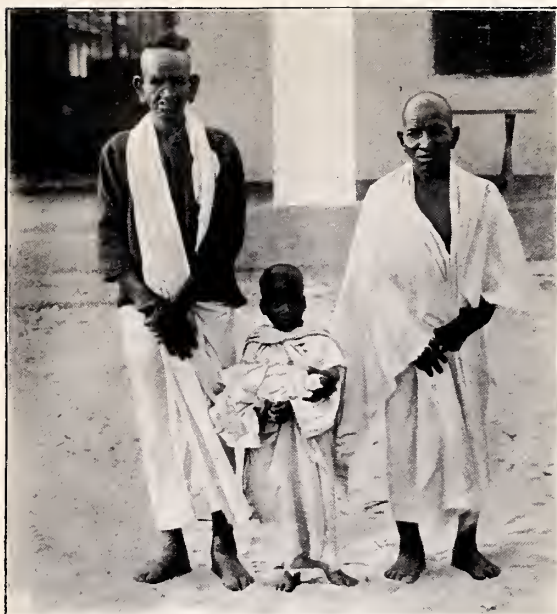
It is evident that your practical efforts are the most direct means of attaining the desired end, and much may they prosper. . . . But there is a common point towards which we both look, I mean the desir-

ability of gaining the interest of Government in this matter. . . . Again I say that you have adopted the right method of advance, and I could wish that my opportunities and temperament were as practical as your own. . . . Lastly, our object being the common one of relieving human suffering, there must be many points of contact in our plans. . . . Pray accept a promise of Rs. sixty for general use.

This attempt of Dr. Carter and others to provide accommodation for the lepers of Bombay and the neighbourhood proved unsuccessful, and ten years later Mr. Bailey found their condition in no wise improved. Describing his visit to the Dharamsala in November, 1886, he writes:—

Just let me give you one or two notes taken at the time of my visit to the Dharamsala. There is no attempt at the separation of the sexes, but on the contrary, marriages take place and children are born on the premises. I saw one leprous couple who have six children, so that not only is the place a hot-bed of the disease, but to some extent it is being propagated there. I saw one poor man with a terrible hand, which he was having freely bled (to relieve the itchiness, he stated) by a woman with an old razor. She was tapping the hand all over with the top of the blade, and the black blood was flowing freely. What was to prevent a poor blind man, groping his way along, from coming in contact with the blood, and thus, perhaps becoming inoculated with the terrible disease? I saw little girls and others who had been driven from home as soon as ever the fatal spots began to appear. One case struck me as most frightful. A pretty girl of about twelve or thirteen, with but two spots visible on her body, no wounds or

**Pretty—
but a
Leper.**



Three Lepers at Allepey, Travancore. The boy is the son of the man on the right.



A case of tubercular leprosy at Sholapur, India.



sores, no thickening of the lips or of the ears, and yet driven forth from house and home, and compelled to live in close contact with others so much more advanced in the disease than herself, compelled to witness the dissolution of those around, and see the steps by which she, too, must descend to the grave!

If such was the lot of the lepers who were inmates of what was known as the District Benevolent Institution how can words depict the fate of the thousands who were homeless, diseased, and destitute? Imagination itself cannot exaggerate the horror of their fate. It was surely high time for their cry to reach the ear of the Lord of Sabaoth, and for Him to call forth and qualify some one who should make them his special care. We have now to relate to whom the call came, and how it was responded to.

The chosen instrument for this purpose proved to be Mr. Wellesley Cosby Bailey, who at the time the needs of the lepers came under his notice and touched his heart was acting as headmaster of a mission school at Ambala in the Punjab. Mr. Bailey was born in 1846, his father being an Irish gentleman of Queen's County. At the age of twenty, like so many of Erin's finest sons, he determined to try a Colonial career, and sailed for New Zealand. His last Sunday on British soil was a memorable one. Though his life had not yet been yielded to God, he was in no sense irreligious. Made susceptible, doubtless, by the special circumstances of the time, he sought out a place of worship at Graves-

**The
Turning
Point.**

end while waiting for his ship to leave. Then and there the Divine Spirit spake in power, and he hearkened and obeyed, and his life was henceforth surrendered to Christ. His purpose was tested and his character developed by a somewhat rough and roving life for twenty months in the Colonies. Gold-digging in New Zealand and stock-riding in New Caledonia were incidents in this formative experience. He gratefully recalls not a little helpful intercourse with Christian people during this period.

Returning home in 1868 he set sail for India in January of the following year with the hope of securing a position as an officer in the Indian Police. For a time he made his home with his brother, who was an officer of the 11th Infantry, then stationed at Faizabad in Oudh. Mr. Bailey had succeeded in passing his first test examination in Hindustani, and his name was on Sir W. Muir's list for an early appointment in the (then) North-West Police. Owing to his brother's sudden departure for Europe Mr. Bailey became an inmate of the home of Rev. Mr. Reuther, a missionary of the Church Missionary Society. His stay with Mr. Reuther proved to be another crisis in his life. His sympathies were strongly moved towards work in the mission field, and, as was subsequently said, "instead of devoting himself as a police officer to the capture of men's bodies, he turned his attention to their souls." His first service was rendered as master of the school already referred to in connection with the American

**Not bodies
but Souls.**

Presbyterian Mission at Ambala, which Mission he joined in November, 1869. In Bombay, in October, 1871, he was united in marriage to a lady who has, during all the years since, proved a sympathetic and devoted helpmeet. The author is restrained from anything beyond a brief and altogether inadequate acknowledgment of the valuable services rendered by Mrs. Bailey to the Mission to Lepers for thirty years. Not only has she been her husband's constant counsellor and colleague, but she conducted, until a few years ago, a large correspondence on behalf of the Society, having under her personal charge the allotting of protégés to those desirous of supporting individual lepers or children. She has travelled many thousands of miles in the interests of the Mission, and has most ably pleaded the cause of the lepers all over the United Kingdom. Mrs. Bailey is one of those workers whose service is mostly unseen, whose "praise is not of men, but of God."

Although becoming an agent of the American Presbyterian Mission without special knowledge of the lepers or interest in them, Mr. Bailey was introduced to what has proved his life-work within a month of joining the Mission. The incident, though not striking in itself, has proved so pivotal in its results that it should be given in his own words:—

It was at Ambala, in the Punjab, in December, 1869, that I had my first introduction to the lepers. I had just joined the American Presbyterian Mission, and the senior missionary at the station was the well-known Dr. J. H. Morrison. One morning he asked me to accom-

**First
sight
of the
Lepers.**

pany him to the leper asylum. To my surprise I found it was but a little way off, just on the other side of the road from my house, yet perhaps numbers had, like myself, passed by in utter ignorance that within a stone's throw of the public highway men and women suffering from the dread disease of leprosy were being sheltered and kindly cared for. The asylum consisted of three rows of huts under some trees. In front of one row the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces—a look of utter helplessness. I almost shuddered, yet I was at the time fascinated, and I felt, if ever there was a Christ-like work in this world, it was to go among these poor sufferers and bring to them the consolations of the Gospel. I was struck by the way in which their poor, dull faces would now and then light up as Dr. Morrison explained some precious, comforting truth from the Word of God.

**Repelled,
yet
attracted.**

Such were my first impressions, confirmed by subsequent experience; for I have ever found that the Gospel has a special power amongst these poor outcasts. After a while, Dr. Morrison, seeing I was attracted by the work, offered to make it over to me altogether, and from that time it became essentially my own. Ere long I began to realise the blessing which such institutions confer, not only on the lepers themselves in bringing relief to mind and body, but also to the public generally, by removing from their sight such pitiable objects, as well as probably checking the spread of the disease through contagion. These impressions were afterwards deepened by a visit to Sabathu, where the devoted Dr. Newton visited as a father among the inmates of a small asylum. On a Sunday morning there I made one of my first attempts to conduct a whole ser-

vice in Hindustani. It is many years ago now, yet the one thing which I clearly recollect about that service is the little group of lepers, sitting apart from the rest of the small congregation, and yet worshipping under the same roof; the reverent, earnest way in which they took part in the service was not to be forgotten. I remained in Ambala until 1872, and continued to visit at the asylum with an ever-increasing interest.

Though Mr. Bailey's personal ministry among the lepers of Ambala ceased with his removal to Ludhiana, further help was to reach them through his agency, as a long series of grants to the Ambala Asylum were subsequently made by the Mission to Lepers.

CHAPTER III

1874-1878—(continued)

“I, laid beside thy gate, am Lazarus ;
See me, or see me not, I still am there,
Hungry and thirsty, sore and sick, and bare.”

—*Christina Rossetti.*

WE have noted the urgent need for some special agency on behalf of the lepers, and we have seen how the chosen instrument was led to say in effect, if not in words, “Here am I, send me.” We now come to record the dropping of the acorn which was to grow to a goodly oak, giving grateful shade to thousands of sorrowing and suffering men and women.

It will be evermore to the credit of the Protestant Christians of Ireland that the Mission to Lepers owes its origin to their initiative. The public mind was, very naturally, deeply impressed by the life and death of Father Damien, the Roman Catholic priest who, in the course of his ministry among the lepers of Molokai contracted the disease, and found his grave in the leper settlement there. The publicity given to his story, coupled with the fact that the Mission to Lepers was content for nearly twenty years to carry on its Christ-like work comparatively un-

known and therefore unacknowledged, has led to a quite disproportionate conception as to the work of Romish and Protestant missionaries among outcast lepers. That Damien should have been lauded as a hero and a saint by those of his own communion was natural and inevitable. But we submit that it is time that general recognition was given to the devoted work of Protestant missionaries, some of whom were, as we have seen, tending and teaching the lepers long before Damien went to Molokai.

**Protestants,
Romanists
and Lepers.**

It was during Mr. Bailey's furlough in 1874 that the Mission to Lepers in India was founded. His description of the pitiful condition of these sufferers as he had seen them at Ambala, Ludhiana, and elsewhere, stirred the sympathy of friends to whom, in a quite informal way, he spoke of his desire to help them on his return. Among the very first to take a practical interest in the idea was Miss Charlotte E. Pim, of Alma, Monkstown, Dublin. Once awakened, Miss Pim's sympathy for the needs of the lepers has never flagged. The Mission may be said to have been conceived, if not actually born, in the house in which so many years of quiet and self-denying labour have been expended by Miss Pim, and in which so many of the friends of the lepers have been hospitably entertained by the three sisters, one of whom has been recently called away. Miss Pim virtually acted as Honorary Secretary from the first, and still retains that position, though failing health has rendered it necessary that much of the actual work should be deputed to others.

**A true
friend
to the
Lepers.**

One of the difficulties of the writer of such a record as this is to make appropriate reference to the services of still-living friends and helpers. The narrow line between a mere acknowledgment on the one hand, and inordinate praise on the other, is not easily found and kept. The society is singularly fortunate in the survival of so many of the small inner circle of its first friends. When these are one by one removed, in days that we trust are still far distant, all who know the history of this work will unite to bear testimony to their devoted services. We shall applaud them when our voices can no longer reach them, and when they would be indifferent to our approval if they were conscious of it. If these faithful friends of the lepers could visit the objects of their loving service, those grateful people would delight to adorn them with garlands in token of their appreciation. In their name the present historian claims the privilege of offering a modest wreath of well-merited praise to a few of those who have gladly given years of arduous labour, and unflinching sympathy, to the cause of the suffering and the outcast.

A quite inadequate acknowledgment has already been made of the services of one such helper, and now a well-deserved tribute must be paid to one of the founders and the first Honorary Secretary of the Mission to Lepers. I am restricted to a mere mention of the devoted service Miss C. E. Pim has for thirty years rendered to the cause of the lepers. The unflinching attendance at committee meetings; the

frequent conference, both written and verbal, with the Secretary and Superintendent and with other workers ; the receipt and acknowledgment of contributions amounting latterly to as much as £2,000 annually, in addition to the continuous correspondence involved ; all this, together with ever-ready and helpful sympathy for all work and workers for the lepers constitutes a rare record of voluntary and invaluable service.

The modest ambition of Miss Pim and the friends associated with her was, at first, to raise £30 annually to enable Mr. Bailey on his return to relieve a few lepers at his own station, and in addition to his ordinary work. But the seed had been dropped into fruitful soil in the warm hearts of Irish Christians. From the first, and as if to stamp the movement with His approval, God gave "exceeding abundantly," and at the end of that year not merely £30 but nearly twenty times thirty had been given.

**More than
they asked
or thought**

This gratifying result, which was rightly regarded as a mandate to go forward, was brought about by an informal meeting in Monkstown, followed by the publication of a modest little booklet, giving the gist of what Mr. Bailey had said verbally. This simple tract of sixteen small pages was entitled "Lepers in India." It has been often reprinted, and has been the means of creating much interest in the work of the Mission. It deserves quotation, and a short extract or two from it will illustrate the origin of the Society. Speaking of the need for the work it is stated: "In India the lepers are often turned

adrift by their friends, and cast out of house and home, to wander about the country in the most pitiable condition imaginable. Their hands and feet drop off bit by bit, joint by joint, until they have nothing but the bare stumps left. As they are unable to work for themselves, they have to make out their living by begging from door to door, and take whatever is thrown to them—and *thrown* to them it often is, as if they were dogs. When too ill to totter along on their poor stumps, they sometimes lie down and die from exhaustion. The disease attacks them generally in the hands and feet, and often in the nose and face. The bridge of the nose falls in, and gives them a most forbidding appearance. During the moist part of the hot season they are attacked by swarms of flies, and as they are often so helpless as to be unable to defend themselves against them, these flies blow upon them, and then maggots form in their wounds. I have seen one poor woman with her foot literally eaten away with these dreadful creatures, and a poor man who had them dropping down from his nose. Oh, you can scarcely conceive the awfulness of this! You should see it to realise it, and once seen it could never be forgotten. But I will not multiply such harrowing facts, although many such have come under my own immediate observation."

Beyond this loathsome physical suffering, we have also a glimpse of the social ostracism which accompanies leprosy. There came into the Ambala Asylum in these first days a man to whom the usual question was put, "What is

your caste?" "Never," says Mr. Bailey, "shall I forget his reply and the way he gave it." "Ah, sir," he said, "*I was a Brahmin, but now I am nothing.*" Those who know that to most Hindus, and above all the Brahmins, caste is dearer almost than life itself will appreciate the sad significance of this answer.

**The
Brahmin
Leper.**

From the first the lepers responded readily to Christian teaching, coupled as it was with practical kindness. Another quotation from "Lepers in India" gives us a glimpse of their earnest and simple piety:—

I happened to go over to the Asylum one evening, and went round the back way so that they might not see me. When I got near I heard sounds as of some one engaged in prayer, and on going nearer still I was greatly delighted with the sight which met my eyes. There, grouped under some trees, was a number of the lepers, with one standing in the midst, praying extempore.

Having noticed how the first impulses of pity were aroused in the homeland, we now return to India to trace the outcome there of sympathy awakened here. In November, 1874, Mr. and Mrs. Bailey returned to India, and settled in Chamba (in the Himalayas) early in 1875. Chamba is the capital of the large native State of that name situated between Kashmir and Thibet. Though placed there for general mission work, Mr. Bailey was soon making active enquiries concerning the many lepers in Chamba State, not a few of whom were found among the patients at the dispensary in the City.

**The plan
of the
Book**

For the sake of clearness it may be noted here that so far as is practicable this history will treat of the various Asylums and Stations of the Mission to Lepers *in the order in which the Society established them or became connected with them.* The record will be presented in quinquenniums—or periods of five years. The work at each station will be mainly dealt with under the period in which it was begun—only occasional and supplementary references being made to it in subsequent chapters. By this method it is hoped to convey a clearer impression than by oft-recurring allusions scattered through the entire volume. Some departures from this rule will prove inevitable—especially in cases in which work has been greatly extended or has developed features of especial interest in later years.

In pursuance of this plan, therefore, it has to be recorded that before the first Asylum to be erected by the Mission was built at Chamba, very substantial help was to be afforded to the Asylum at Sabathu to which reference has been made in our introductory chapter.

In considering how to use to the best advantage the funds entrusted to him Mr. Bailey was prompted to write to Dr. Newton, with whom he was already well acquainted, suggesting that additional inmates might be admitted to the Sabathu Asylum. How opportune was this offer will be gathered from Dr. Newton's reply:—

What you say about the lepers almost startled me (he wrote). I had, whilst walking from K——, been turning over and over in my mind the question of



Cases of Anæsthetic Leprosy, Sabathu.
(Note the hands and feet).

what to do to get funds to meet the wants of these people. I have eleven in the poorhouse; but there are hundreds in this region and I have been compelled to refuse admission to many most urgent and pitiful cases of late. If you can help me with funds the number of lepers in the Sabathu Poorhouse will almost certainly be trebled or quadrupled within the first two or three months after it has become known that it is possible to procure admittance. . . . There is no class of people who have so moved my pity as the lepers in these hills. They are *very* numerous in this region. I think I may say that at least half of the families in the villages about here have one or more members infected with this dreadful disease. There are five or six lepers living close at hand who ought to be admitted *at once*, but to whom I have been compelled to refuse admittance.

The reply to this was to authorise the immediate reception of these urgent cases as the first definite result of the new movement. As these were the forerunners of many thousands to be subsequently sheltered and succoured, the record of their names and other particulars as copied from Dr. Newton's register is reproduced on the following page.

**Some of
the first
cases.**

Short as this list is, it is nevertheless deeply suggestive. It is typical of the Christ-like work the beginning of which it represents, that the first leper woman to be definitely supported by the Mission should have begged her way for ninety miles over the Himalayas with her two little children!

It is noteworthy also that of the first five to be

BAILEY'S LEPERS AT SABATHU.

| No. | Name. | Age. | Sex. | Religion. | Form of Leprosy. | Former Residence. | Date of Admission. | Remarks. |
|-----|------------|------|------|-----------|------------------|--------------------------|--------------------|--|
| 1 | Sewak. | 45 | M | H | Anaesthetic. | Kangra Valley. | April 3, 1875. | Natives of the Kangra Valley very numerous here, where they seek employment as Coolies. |
| 2 | Dhephi. | 35 | F | H | Tubercular. | Basahir. | April 3, 1875. | Mother of the following, and a widow, who has begged her way from near Rampore, about ninety miles, over the Himalayas. Is very ill. |
| 3 | Luriya. | 7 | M | H | Sound. | Basahir. | April 3, 1875. | Very interesting children; the younger |
| 4 | Shibbiya. | 5 | M | H | " | " | " " | Shibbiya, a charming little fellow. What is to be done with them? They are too young to leave their mother. |
| 5 | Gasainthu. | 36 | M | H | Anaesthetic. | Barauli, Nr. Sabathu. | April 5, 1875. | |

supported by the Mission, two were untainted children of lepers. Thus, from the very beginning the work has embraced not only the lepers, but their healthy offspring. This was only the first instalment of much-needed help for Sabathu.

In 1878 ten more houses were erected by the Mission, and in 1879 we find thirty lepers being supported from its funds. That this support was as much needed as it was appreciated we learn from a letter of Dr. Newton in 1878, in which he tells of lepers coming from all quarters craving for admission.

**Craving
for pity
and help.**

That the highest aim of the Society was already being realized in the imparting of new hope, and we trust of spiritual life, to the lepers is evident from a further letter from Dr. Newton in January, 1879:—

Since I last wrote to you I have had the privilege of baptizing two more. . . . There are actually *seven* more candidates, some of whom I hope to baptize very soon. This is due almost entirely to the influence of the older Christians, especially Phalla and Lahl Das in your list. The latter was formerly a fakir, and is a fine character.

This substantial help both for buildings and for maintenance, which contributed so largely to the success of the Sabathu Asylum, has been continued ever since; the grant given by the Mission in 1904 being sufficient for the support of fifty-five inmates out of a total of ninety-six in the Institution.

CHAPTER IV

1874-1878—(*concluded*)

“ . . . The gruesome thing
The leper, lank as the rain-blanchèd bone
That cowers beside him, a thing as lone
And white as the ice-isles of Northern seas,
In the desolate horror of his disease.”

—*Lowell.*

THE city of Chamba is surrounded by some of the finest scenery of the Himalayas. Here, amid forest-clad mountains and fertile valleys, the presence of the diseased and destitute leper was a foul blot on the natural beauty of the scene. While rambling by the river, or along the mountain road, the eye would all too often be shocked by the sight that met Lowell's Sir Launfal.

Happily, however, there was one eye that looked in pity on the lepers of Chamba, and one who thought, with the knight of the legend,

I behold in thee
An image of Him who died on the tree ;
Thou also hast had thy crown of thorns,
Thou also hast had the world's buffet and scorns,
And to thy life were not denied
The wounds in the hands and feet and side.

The "practical disposition" which was the envy of Dr. Vandyke Carter, was to be brought to bear on the needs of the lepers of Chamba. In December, 1875, Mr. Bailey writes :—

I have lately been on tour . . . and find that leprosy exists to a most appalling extent. . . In four villages in a direct line from where my tent was pitched there was not one without a leper, while in all there were seven, and in one alone there were three. At another place where I stopped for a night (Himgri) I found four lepers within about an hour; and so at almost every place I went to they were to be found.

Further investigation proved that in Chamba State, as a whole, leprosy was more prevalent than even the extract just quoted would suggest. In the following year, Mr. Bailey reported that in all directions they were very numerous, and estimates the total number at about 800.

Lepers in every village.

By the end of 1875, eight houses for the lepers of Chamba, constituting the first new Asylum founded by the Mission, were ready for occupation. The fact that the first inmate was a young Brahmin (Matalabi by name) proves what a leveller of caste is leprosy.

One by one these sufferers found their way to this haven of refuge. They were of various creeds and castes. Following the Brahmin was a young Mohammedan, Rasullah, who quite eagerly received the Gospel, and who, when informed that the end was near, replied, "I am ready; whether I live or die, my trust is in *Isa Prabhu* (Jesus the Lord)." Boys came, and

women, until the small Asylum was overcrowded, and within a year from its completion the question of enlargement had to be faced. In accordance with the principle observed throughout by the Mission, of keeping the sexes apart as far as possible, a separate site was secured from the State, upon which six houses for women were built early in 1877, and speedily occupied.

The Society's first church for the lepers was erected in the Chamba Asylum in 1877. Mr. Bailey describes it in his letter of that year as a "bright, cheery and commodious building," which could also be used as a school and serve as a gathering place generally.

Medical Treatment

From the first the Mission has provided medical treatment for the lepers. In the early years of the Chamba Asylum this was under the care of Dr. Barkhurdar Khan, a much-respected native physician and Christian. His report for 1877 merits quotation :

All the lepers have been regularly kept under Gurjan oil treatment. The oil apparently checks the progress of the disease, and its effects are well marked in (1) healing up ulcers ; (2) causing the return of sensibility ; (3) in giving tone to the muscles, and in improving the general health ; while at the same time there is no appreciable diminution in the deposited tubercle.

We may couple with this an extract from Dr. Newton's Sabathu report for the same year. Referring to the hour spent daily in prescribing for his patients, he says :

There are always many on the sick list. Apart from the rheumatic pains, abscesses, ulcers and burns, to

which lepers are constantly liable, they are peculiarly subject to attacks of intercurrent disease. In this way they suffer much from fevers, diarrhœa, dysentery, bronchitis, and pneumonia. When the dispensary patients are all gone, those who are too ill to come to the prayer-room are visited in their own quarters. By this time it is quite twelve o'clock, and I am obliged to hasten away to the dispensary in the bazar, a mile distant. Here hardly a day passes that I do not find among other patients, lepers who have come from villages in the neighbourhood. These receive preparations of carbolic acid, or of Gurjan oil, for both internal and external use, which, though they do not cure the disease, certainly palliate its worst symptoms.

The object of the Asylum is to give the lepers, not a bare subsistence allowance, but such diet and clothing as shall afford them a chance in their life-and-death struggle with their dreadful disease. The Asylum is really a hospital, with both in-patients and out-patients. That the warmer clothing and more nourishing food of the former produce a marked effect is manifest from a comparison of the old inmates, not only with newcomers, but with lepers who, preferring to live at home, have been long under treatment as out-patients. There is almost always a distinct change for the better in those who have had the double advantage of medicinal treatment and suitable food and clothing. Besides the rapid healing of old ulcers, the skin assumes a more healthy appearance. There is a corresponding improvement in the mind and spirits, which are usually greatly depressed in lepers. In short, I think there can be no doubt that in the majority of cases the lives of the lepers are not only made happier, but are very decidedly prolonged.

**Not cured
but
improved.**

These results were as satisfactory, probably, as those attained by any of the various forms of

treatment tried during the following twenty-five years.

The combination of physical relief, social comfort, and spiritual hope brought into the lives of the lepers is indicated by the Sabathu report for 1878. And in perusing this extract the reader is asked to remember that, though it refers to so early a period and to the *first* Asylum to which the Mission rendered aid, it is quoted because it is typical of the Society's work *in all its Asylums for thirty years*. Wherever these outcasts have received shelter, sympathy and Christian kindness, the same results have followed: sufferings have been alleviated, health and spirits improved, broken hearts bound up, and lives transformed.

When the lepers are gathered together for "family worship" in the building which is both prayer-room and dispensary, they present a sight of deep interest, which gives rise to very mingled emotions of pain and pleasure. The room is now filled to overflowing, so that a number of the lepers sit in the verandah near the doors. It is painful to see such a mass of diseased, mutilated, suffering human beings. To strangers the sight is always very horrible; but to my wife and myself, who see them daily, and who are able to contrast the miserable, half-starved appearance of most of them when first admitted with the manifest improvement wrought by a few weeks of medical treatment and improved diet, there is more of pleasure in the sight than of pain. Nor could any stranger present on such an occasion help sharing the pleasure. He would see the whole throng, not only the baptized converts whose heads are

Lepers at Worship.

uncovered, but those also who still profess to be Hindus, join with intense enjoyment in singing hymn after hymn in praise of Jesus; he would see many who until lately were sunk in the lowest degradation of idolatry, ignorance, and superstition, listening intently, not unfrequently with an eager, hungry look, while the Bible is being read and explained. And then he would see, what I at least have never seen among Hindus or Mohammedans assembled at Christian worship, the heads of all reverently bowed during the prayer that follows. After the prayer, a very simple version of the Lord's Prayer is uttered by the leader, in which the Christian lepers are invited to join. This they always do; but in addition more and more of the Hindus present are getting into the habit of uttering the same blessed petitions.

**Learning
to pray**

Reverting to events at home, the year 1878 may be regarded as the first landmark in the history of the Mission, as in this year its first committee was elected and its officers formally appointed. We have seen that not a little valuable work had already been accomplished; and at least eighty lepers were being supported at Chamba and Sabathu. The sympathy shown at home and the results attained abroad had already exceeded the humble aims of the originators of the movement. The experimental stage was passed, and it was felt that the time had come to place the work on a permanent basis and to give it an organized form. Principally with this object in view, Mr. Bailey returned to Ireland for a month in the spring of 1878. Meetings were held, and, after due consideration, a Society was formed with the title of "The

**The
Mission
founded.**

Mission to Lepers in India." A committee was elected, consisting of Rev. Thomas Good, Rev. David Holden, Robert Maddock, Esq., Wellesley C. Bailey, Esq., Miss Brooke, Miss M. A. Smith, and Miss E. Alexander. Miss C. E. Pim was appointed Honorary Secretary, and Graves S. Eves, Esq., Honorary Treasurer. With the exception of Mr. Bailey, these friends were all resident in Dublin, and all of them have rendered faithful service to the Society. Three of them are still—twenty-seven years later—actively associated with the work: Mr. Good as a member of committee; Miss Pim as Honorary Secretary, and Mr. Bailey as Superintendent.

As this volume is designed to be a permanent record of the Society's history the following extract from the Report for 1878 claims a place :

Many friends of the destitute lepers in India are aware that owing to the increased extension of the work, and the growing interest there is being taken in it, it has been thought expedient that those principally engaged in carrying it on should form themselves into a Society, under the title of "Mission to Lepers in India." This, after earnest prayer for direction and guidance from our Heavenly Father, has accordingly been done. Last spring, our much-esteemed and valued friend, Mr. Bailey (Missionary of the Church of Scotland Foreign Mission Committee), came over here, and held some very interesting meetings. By his desire, it was decided to form a Committee to receive and manage the funds placed at their disposal for the spiritual and temporal relief of our fellow-creatures suffering from this loathsome disease. The Committee have in view to extend their

sphere of usefulness as much as possible. They have now, as Mr. Bailey's report shows, in addition to forty lepers in the Asylum in Chamba, undertaken the support of thirty in that of Sabathu, and ten in Ambala—they wish, as far as possible, to utilize existing agencies. The Committee are anxious to open up work in some of the more southern districts of India, where leprosy is more prevalent, and, with this object in view, have communicated with some of the agents of the Church Missionary Society, from whom they regret to learn in reply that their powers are already so overtaxed, they cannot for the present undertake any additional work.

This account of the first five years, which it has been necessary to give in considerable detail, cannot be more fittingly concluded than by a quotation from Mr. Bailey's summary of the progress of the work :

It is now more than five years since I was first asked, during a visit home, to relate some of my experiences amongst lepers in this country. As the present time marks a kind of era in our work, let us take a short survey of the past.

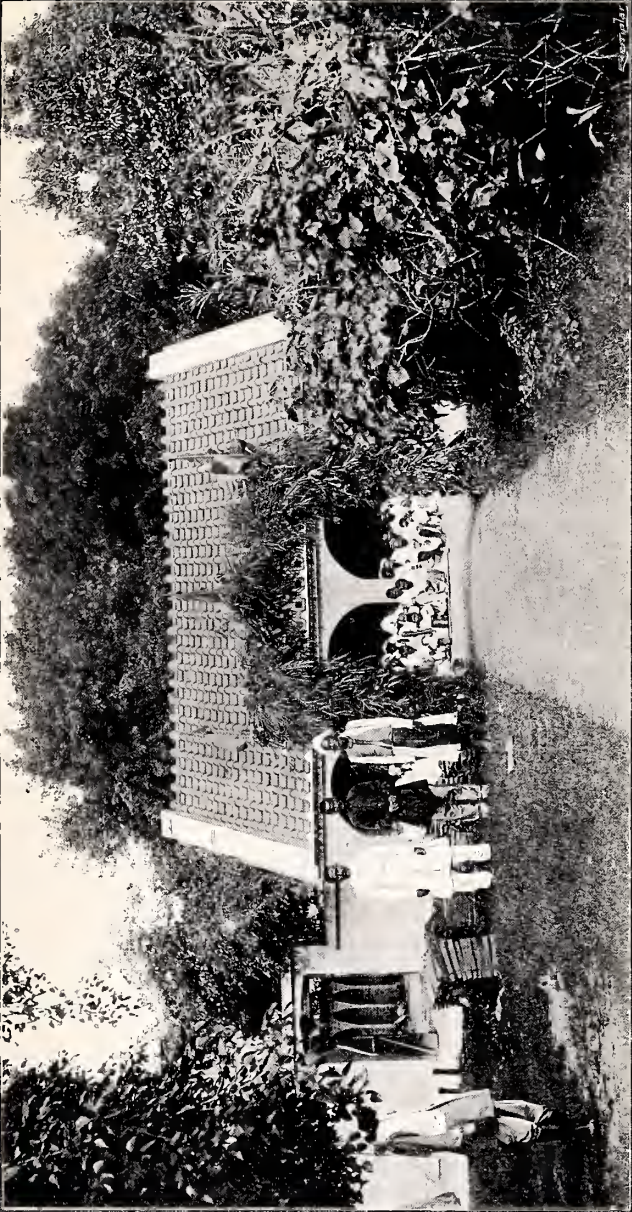
In the first place, I should say that, owing to some changes made by the Foreign Mission Committee of the Church of Scotland, I have been transferred from Chamba, in the hills, to Wazirabad, in the plains. . .

I so well remember the evening when, after speaking of the lepers at a meeting in Monkstown, Dublin, a friend of mine said to me : "I wish you would write a little book for us, so that we might have something definite to go upon, and perhaps we might then be able to send you an annual collection." I think the modest

**Early
Memories.**

sum of £30 a year was mentioned as the most we could expect. But now, as we look back upon these five years, truly we can say, "What hath God wrought?" It is simply wonderful, the way in which the interest in the subject has spread. Within a few months from the publication of our first pamphlet we received about £300; the collections have come in steadily ever since, and this year our total income from all sources has been £947 14s. 2d. When we commenced we hoped to be able to support five or six lepers, whereas we are supporting an average of eighty annually, and expect next year to increase that number to one hundred and forty. In Sabathu, where we have hitherto maintained thirty lepers, we are to have forty in future. We have also contributed largely to the buildings there.

In Chamba we have an average of forty-two, and, in addition to the necessary buildings for their use, we have also a small church. In Ambala, where there has been an Asylum for many years, we support ten, and are in future to support twenty. We have been greatly blessed during the past year; many lepers have been brought to Christ, and new work is opening up to our Mission. Let us, then, with thankful hearts to the Giver of all good redouble our efforts, and be ready to take up new work wherever He may point it out to us.



The Church of the Rurki Asylum, with Native Pastor and Catechist.

CHAPTER V

1879—1883.

“Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their
mothers;
And *that* cannot stop their tears.”

—*E. B. Browning.*

THE close of its first five years finds the Society organized and launched on a career of ever-growing usefulness. An Asylum had been built at Chamba, additional houses had been erected at Sabathu, and thirty lepers were being supported there, while a first grant had been made for the maintenance of the work at Ambala.

In the opening year of the period now to be reviewed a fourth station was added to the Society's list by the bestowal of a grant in aid of the Asylum at Almora. The history of this Institution has been summarised and its location described in a previous chapter. It is remarkable as showing how little the temperature or the physical features of the country have to do with the distribution of leprosy in India, that of the first four stations of the Mission three should be

**Lepers in
the Hills.**

in the hills, viz., Sabathu, Chamba, and Almora, one only—Ambala—being in the plains. The prevalence of the disease in the valleys of the Himalayas suggests that the advantage of the mountain air is neutralised by other influences, among them being probably the tendency to inter-marriage among the small and self-contained communities of the mountain villages. The timeliness of the Society's first grant to Almora in 1879 is thus referred to in the report for that year :

As will be seen by the statement of the Rev. J. H. Budden, the Asylum at Almora, established in 1835, and one of the oldest in India, has been saved from the painful necessity of restricting its operations by a timely grant from the Society. The Almora Asylum contains no fewer than 78 baptized lepers, out of a total of 110, towards the support of whom we have promised to contribute during the present year the sum of £240. On receipt of the first instalment of this, Mr. Budden writes : " Your most kind and liberal remittance is not only a great present relief to our minds but greatly strengthens our faith and confidence in the kind providential care which has, unknown to us, been preparing this most timely help, and brought it to our knowledge just when needed."

This annual subsidy of £240 (for the support of forty lepers) was continued, and naturally added greatly to the usefulness of the Asylum. In 1881, Mr. Bailey visited Almora, and reported as follows :—

I arrived on a Friday, and was warmly welcomed by Mr. Budden. I had previously met General Ramsay,

and travelled part of the way with him. To him, humanly speaking, the Almora Asylum owes its existence, and he may be justly proud of the great success that has attended his efforts.

There are, according to the census of 1872, nearly a thousand lepers in Kumaon district, or 2·5 per thousand of the average population. Of these thousand sufferers, 126 are housed, fed, clothed, and cared for body and soul in the Almora Asylum ; and one need only visit the Institution to see by the happy contented look on their faces how fully this help is appreciated. The leper Asylum is the first place we come to on entering Almora. A pretty little gate and a walk winding amongst fir trees leads up to the Institution, which is as perfectly private as a gentleman's house ; in fact, it is a home, in which the inmates may truly take an interest and in time learn to love. Passing through the gate and along the walk, we come to the church, where every morning the lepers meet for prayers.

**A haven
of refuge.**

This description of Mr. Bailey's visit to Almora closes with a very suggestive reference to the untainted children of the lepers, and seems to show that the first serious attempt to separate them from their parents, and thus protect them from the disease, was made there :—

There is a peculiarly interesting feature in the Almora work which deserves special mention. When the lepers first come they are persuaded to give up the children, if they have not as yet been touched by the disease ; these are placed in a Home which is kindly superintended by the Misses Budden. This Home has been in existence for some years, and as yet, I believe there has not been a case of the disease breaking out. The parents

willingly consent to be separated from their children in order to save them from the frightful ravages of this most awful of diseases.

**Saving
the
children**

As the rescue and education of the untainted children of the lepers has become a large and successful part of the Society's work, it may be well to note here that leprosy is not an hereditary disease. This statement is at once so important, and to the ordinary reader so startling, that it is worth while to cite some facts and opinions in support of it. Commenced twenty-five years ago at Almora, this system of separating the children from their leprous parents has proved so successful that only once has it been necessary to transfer a child from the orphanage to the leper asylum at that station. Similar testimony comes from Tarn Taran, where for fifteen years children of lepers have been brought up apart from their parents, and their lives, instead of being blighted by disease and suffering, are now healthy, useful, and happy.

Generally speaking, the same satisfactory result has been secured in all the twenty-two homes for the healthy children of lepers now (in 1906) supported by the Society. But that these helpless boys and girls, *unless so rescued, are in imminent danger of contagion* is abundantly clear. It was found on investigation that of all the children born and reared during thirty years *in the neglected leper colony* of Tarn Taran, only two had apparently escaped the taint, and even these were doubtful.

How significant, again, are these two facts in connection with the Mission's largest Asylum at Purulia, in Bengal. There are among the 669 leper inmates no fewer than sixty-one tainted children, who have fallen victims to this loathsome malady while leading a wandering life with their diseased parents. On the other hand, there are (in 1906) sixty-three untainted boys and girls in the children's home being protected from contamination and prepared for useful lives. Further, a particularly cheering result of this rescue work is that among the native helpers, in the Institution are five young married couples, all of them healthy men and women, though of leper parentage. It is a further interesting fact that some of these couples now have children who show no trace of the disease. Of all the world's waifs and strays it may be doubted if any are in more imminent peril, both physical and moral, than children of the outcast lepers. To see—as I have seen—two homeless leper mothers with five untainted children turned away from an already overcrowded asylum, and condemned to a life of utter destitution, is a sight to soften the hardest heart.

**The
second
generation**

Who could witness unmoved the danger of an unconscious little child so touchingly described by Mrs. W. C. Bailey in a letter from Chamba :—

I rode down with Wellesley to the leper asylum yesterday afternoon, and was greatly touched by the sight of a baby about six or seven months old, with chubby features and large brown eyes, a dark curly head,

and its wrists buried in dimples—a darling little child resting in the arms of its poor leprous mother. My very heart was wrung at the sight. I suppose there is not a hope of its escaping the contagion unless she gives it up, which so far she refuses to do.

With reference to the vital question of heredity, the facts already cited may be supplemented by a brief quotation from the Report of the Commissioners of the National Leprosy Fund in 1889. Two sentences from this volume will suffice :—

**Leprosy
not
hereditary**

No authentic congenital case has ever been put on record, nor was one seen in this country (India).

The facts obtained from the Orphanage at the Almora Asylum disprove the existence of a specific hereditary predisposition.

It need only be further added that the Berlin Congress of Leprologists (1897), of which the late Professor Virchow was Chairman, pronounced leprosy to be "*contagious, but not hereditary.*"

The early attempt made at Almora, though on a limited scale, to save the children from the taint of leprosy, proved of far-reaching importance. It was the precursor of many other, and in some instances larger, efforts at other places as the work of the Society extended. It has been treated at some length as illustrating a distinct department of the Society's work. References will be made to the provision of other Children's Homes in due course. Before passing from the children of the Almora lepers, the loving care

bestowed on them for so many years by Miss Mary Budden must be recorded with warm appreciation. That her service among them was fruitful is evidenced by the fact that as early as 1882 some of these rescued girls were among her helpers in visiting the Zenanas of the neighbourhood. Further fruit in the lives of these rescued little ones is seen the following year, when we find them contributing to a missionary box of their own, the contents of which were sent, at their request, to Dr. Barnardo's Homes for London waifs.

The next new name to appear in the Society's records as a centre of work for lepers is Dehra, from whence an appeal reached the Committee in 1880. This was from one who proved himself a true friend to the lepers for many years—the Rev. David Herron, of the American Presbyterian Mission. Again it is from the healthy hill country that the cry comes, Dehra being beautifully situated on the foot hills of the Himalayas, in full sight of, and some twelve miles below, the better known town of Mussoorie. In his plea for help in the work he had already been some years engaged in, Mr. Herron says :—

We have now seventy inmates, of whom I have spiritual charge. The services that I conduct with them have to be held outside in the yard, or under the shed where the places for cooking are. During the hot weather and the rain it is impossible to have them together for any length of time. A prayer room would be a great comfort to us. Another thing much needed is a hospital-room. The room in which the sick have

**Help for
Dehra**

been kept has openings only on one side, and no conveniences or comforts. You can imagine what that place is in the hot weather. . . .

I write to ask if you think the Society of which you are Secretary would help us to get the two rooms of which I have spoken.

The Committee were delighted to accede to Mr. Herron's request, and in addition to the amount needed to build both the hospital and a prayer-room, they gave a further sum sufficient for the support of twelve lepers. Not only was the amount for the maintenance of these twelve inmates continued in subsequent years, but further building grants were made, and in 1883 the Mission became responsible for the salary of a Native Christian teacher. This Catechist was himself a leper, converted and instructed at Almora, named Padiya, to whom further reference will be made.

In the same year that the first grant was made to the Dehra Asylum, Mr. Bailey had an opportunity of becoming personally acquainted with the work and the workers there. His account contains some interesting particulars:—

I arrived at Dehra on a Friday evening, just in time to look once more upon the revered face of the veteran missionary, Dr. Morrison, before he was carried to his last resting-place. He had been seized with cholera a few days before, and though he actually recovered from that terrible disease he had not strength to rally, and sank after a few days illness. In him the lepers have lost a good friend. He it was who introduced me to

them, and he himself always took the deepest interest in both their spiritual and temporal welfare. He ministered to their wants for many years at Ambala and Sabathu, and was, I believe, greatly blessed to them spiritually.

Early on Saturday morning Mr. Herron took me to the Asylum, which is some distance from the station and beautifully situated. It stands in the midst of a lovely green plain, with groves of mango trees, and a background of well wooded hills. Driving up to the Asylum, one is struck by its neat appearance. It is approached by a gravelled drive with flower beds on either side. The orderly appearance and excellent arrangements are, I believe, entirely due to the deep interest taken in the Institution by the Civil Surgeon, Dr. G. G. MacLaren. The buildings are arranged so as to give the women and children one courtyard to themselves, while the men have another. By this plan they are kept quite separate. A small room at one end of the enclosure is used as a prayer room, but it is not nearly large enough for the congregation which regularly assembles.

During this, its second quinquennial period, the Mission to Lepers continued to be associated with the Sabathu Asylum. From thirty the number supported by the Mission was increased to forty, and the relations between Dr. Newton and the Mission grew ever more cordial, until, to the unfeigned sorrow of all who knew him, they were terminated by his death on July 29th, 1880. Before further reference is made to this, space must be found for the following extract from the last report penned by Dr. Newton of his beloved leper work. Both from the special interest this

**A beloved
Physician.**

fact imparts to it, as well as from its inherent value, it merits full quotation. If the details given be both graphic and gruesome, let it be remembered that it was practically the last plea of one who had for years bestowed medical care and Christian sympathy on the very sufferers he here describes :—

In giving you some account of those patients who are supported by the Mission to Lepers in India, I am sorry to say I must begin by stating that the mortality this year has been unusually great. . . . Out of your list of thirty lepers there have been seven deaths. . . . Four of those who have died are Christians. Kehru was only nineteen years old when he was taken to the Asylum. The symptoms of disease were then so slight that it was with some hesitation that I admitted him, as we had not room to spare. But it was the tubercular type of leprosy that had smitten him, and in eighteen months he was dreadfully changed. His case was a striking illustration of two peculiarities which generally characterise tubercular leprosy—its rapid course, as compared with the mutilating or anæsthetic type, and its lingering end. He rapidly lost health and strength, his face become frightfully deformed, and the end seemed to be close at hand. Up to this time he had remained like most of his companions, callous to all spiritual impressions. He was of good family and caste (being a Kanait, which caste ranks next to the Brahmins in this part of India, and includes most of the respectable landowners), and had looked down with contempt upon those who had given up caste for Christ. From this time a change came over him. For more than two months he was literally in a dying state. From day to day it seemed certain that he would be dead before

**Caste or
Christ ?**

to-morrow. During all this time his condition was very dreadful. His whole body was affected with patches of ulceration and gangrene, so that it seemed more like a corpse than a living body. At times he suffered intensely; yet throughout those weary weeks and months of lingering death the poor creature was perfectly conscious, and able even to the end feebly to ask and answer questions. I need not say that the task of attending and nursing one in this state was abhorrent, even to his fellow lepers. Still, it was done, and I have reason to believe not unfaithfully. It was this, perhaps, that touched his heart, for he soon began to thirst for the consolations of the Gospel, the only medicine that can heal such misery. Then he begged for baptism, that he might be counted among Christ's disciples before his death. I baptized him on his deathbed on January 26th, taking with me a few of the Christian lepers into the room.

If I have dealt on the dreadful features of this case more minutely than was necessary it is not from any desire to produce a sensational effect. The truth is, such cases are by no means uncommon. The death of Bahara was very similar, though not quite so prolonged in its latest stage. The same is true of the death of Nihalo. It is because of the horrors of this disease that the heathen generally are so apt to cast off their nearest and dearest friends when they see that the end is approaching; and if Christians then step in, and feed, clothe, and care for those whom their Hindu relatives have thrust into a shed apart from the dwelling house, they surely do much to make known the name and character of the Lord Jesus. Such works of mercy are potent arguments to commend the preaching of the Gospel by the missionary. But I shall not dwell longer on this subject. . . .

**“Potent
argu-
ments.”**

**Sewak
the
Rajput.**

You will be specially glad to know of the accession of Sewak to the little company of believers. He entered the Asylum in 1875, and was one of the first to be supported by you. You have repeatedly made enquiries about him, and I believe that much prayer has been made on his behalf. Once or twice the influence of Phalla (one of our best Christian men, who died last June), almost persuaded him to be a Christian. But his proud heart shrank from the humiliation of the cross; for he was a Rajput, from near Kangra, where Rajputs rank even higher than the Kanaits of this region, but poor Sewak has had sore trials. His disease (mutilating leprosy), though not so horrible as the kind I mentioned above, has been slowly but surely undermining his constitution. He suffers almost incessantly now from caries of the bones of the feet. Besides, most of his old friends have passed away, and he finds himself among strangers. He has felt more and more isolated from his companions and drawn towards my wife and myself. At length his pride yielded utterly, and to my great delight I had the privilege of baptizing him on the 21st December.

In another letter of the same year Dr. Newton relates an instance of gratitude and sympathy on the part of his Christian lepers, which must have given him great encouragement. Not a few examples will come under our notice of self-denial on the part of the lepers, but this is the earliest of which we have any record :—

Only towards the end of the year did it occur to me to suggest to the little native church a monthly collection of money for the purpose of supporting at least one leper. I had foolishly shrunk from proposing anything



Leper Children, Sholapur, India.

that would tax their slender resources. But the moment the plan was mentioned, it was received with enthusiasm. One after another of the Christian lepers came forward to pledge himself to a monthly subscription of from two to four annas. I asked them not to decide hastily, to talk the matter over, and let me know the result the next Sunday. I told them I was determined not to touch the money myself; it should be entrusted to a committee of their own choosing who should bear the entire responsibility of feeding and clothing one leper, the selection of a protégé being left to them. The oldest and most respected of the Christian lepers at once set to work to canvass all the inmates of the Asylum. The result was a collection of seven rupees, thirteen annas, and six pies, after the Communion service on the Sunday following. All but a small fraction of this sum was contributed by the inmates of the Asylum and two or three native Christian families connected with the Church. A few of the contributions were from Hindu servants of the establishment. The amount is far more than sufficient for one month's expenses. A young man named Ghantha—one of those just baptized, and but recently admitted to the Asylum—was chosen by acclamation as the subject of their charity; and the money entrusted to a committee, consisting of H. Clarkson, the native Christian compounder, and Phalla and Tal Das, two of the most highly esteemed of the Christian lepers. Seeing the intense pleasure which this project has given to all who are concerned in it, I greatly regret now that it was not proposed sooner.

**Lepers
support
a Leper**

The event which was to deprive the lepers of Sabathu of the friend who spent himself so unreservedly in their service is recorded in the following extract from an Indian paper:—

By word
and deed.

Sabathu, 31st July, 1880.—The death of Dr. John Newton, the good medical missionary of Sabathu, which took place here last Thursday afternoon, will be felt far and wide beyond the limits of his immediate neighbourhood. He and his work are well-known all over Upper India. He had removed to Kotgarh for rest and change ; but about a week before his death he returned to Sabathu, suffering indescribable agony, from which, however, he was soon mercifully released. He was a true missionary, obeying in the letter and in the spirit the command given to the first missionaries to preach, saying, “The Kingdom of heaven is at hand, heal the sick and cleanse the lepers ;” for he not only preached the Gospel, but he did heal the sick and cleanse the lepers as far as medical skill and sanitary science empowered him. The funeral, which took place yesterday evening, was numerously attended by Europeans and natives ; soldiers, who loved and respected him, carried the coffin to the grave. The Rev. John Newton, the aged father of the deceased, officiated. A hymn was sung by the soldiers—

“Home at last, thy labour done,”

the words and tune of which are extremely sweet and touching.

The character of this devoted friend of the lepers is thus described by one who was closely associated with him :—

Dr. Newton was simply overflowing with love and tenderness for these poor creatures ; he lived among them and for them ; he died among them. He had a gentle, courteous manner that won the love of every native and European he came in contact with. . . . He could not speak of the lepers without emotion in

his voice, and he tended them as no one else could have done, unless filled with the same rare spirit.

To the last his thoughts and prayers were for the helpless sufferers among whom he had laboured so earnestly. From his death-bed he appealed once more to the Mission to Lepers for continued help for them. On a postcard he makes his final plea :—

I write lying on my back. . . . As I get worse and may never get back from here (Kotgarh) I write to beg you to do something for Sabathu Asylum. . . . Do correspond with my father and try to think of some plan.

He was greatly beloved by the lepers, and his memory is still fragrant not only among the outcasts whom he so lovingly tended, but in the district generally. Every leper who could crawl to the graveyard was present at his burial. So deep was the distress of the inmates of the Asylum at the loss of their beloved Doctor Sahib that several of them left Sabathu.

It should be added that Dr. Newton's last public act was an appeal on behalf of his lepers which he addressed to a local newspaper. After stating that he had entrusted the affairs and accounts of the Asylum to his father, the Rev. John Newton, of Lahore, he concludes as follows :—

**Newton's
last plea.**

For his sake who has for forty-six years served the Master as a missionary in India; for the sake of the many helpless lepers now dependent on us; above all,

for the sake of Christ our Master Himself, I beg your readers to help us as they can : for it is our earnest desire to preach Christ, not with the lips only, but by deeds of mercy as well.

In this last sentence we have the key to a life of rare self-sacrifice and devotion. In his ministry among the lepers Dr. Newton had more in view than the primary object of relieving their suffering. He desired his work to be an object lesson of true Christianity and a means of disarming prejudice. In a letter written by his widow she declares that his purpose was :—

**The True
Ideal**

To give a practical exposition of Gospel truth ; to show that even as Christ calls no one common or unclean, so His people, following in His footsteps ; thinking His thoughts ; living His life are content to minister to the humblest of His creatures. That at least was one design. To feed and clothe and comfort the poor, the sick, the sorrowful was another, and to lead them to Him who can abundantly comfort them for all the sorrows of this life was his great aim.

Mrs. Newton was in cordial sympathy with her husband's ideal of Christian service, and she it was who bravely, for a year at least, undertook the management of the work among the lepers at Sabathu. In 1882 she found it necessary to leave India, for family reasons, and was succeeded in the supervision of the Asylum by Rev. A. Rudolph. Mr. Rudolph's reports refer to some of the difficulties of work among a community representing various castes and creeds. Owing, probably, to the withdrawal of Dr. Newton's

powerful influence a spirit of indifference appears to have overtaken the lepers. In two years only three candidates for baptism are recorded. Naturally the less favourable aspects of human nature were prominent under these conditions, and we hear of avarice and even dishonesty. The power of caste is illustrated by the tenacity with which even the leper will insist on its observance. Though he knows that so far as his family and friends are concerned the very fact of his disease destroys his caste, yet he will sometimes refuse to lodge with those of a lower caste than his own. The necessity of providing separate accommodation to meet these prejudices added to the difficulties of the Superintendent at Sabathu. In order to present a balanced view of work among Indian lepers—its trying and discouraging side as well as its more hopeful one, the following extract from the Sabathu Report for 1882 may be included:—

**The
Bondage
of Caste.**

Whenever it happens that Christian benevolence enables us to give to our poor sufferers an entertainment, say at Christmas or some other occasion, a high caste cook must be found who will prepare the food in a place properly purified according to the rules of orthodox Hinduism. Even we, whom they profess to regard as their benefactors, must not enter that place, nor touch food nor vessel; for defilement of this kind would spoil the meal. We have to keep at a respectful distance, so as not to mar the pleasures of the day. The leper, to be sure, does not mean to say to us—"Stand by, for I am holier than thou;" but prejudice is stronger than good sense, and can only give way when the Gospel is

accepted. Such is life in India, even among the lepers.

We must not judge these unfortunate beings harshly. If disease has maimed the body, it has no less weakened the mental faculty. It must be remembered they have no education, and but few means of occupying the mind profitably. In the asylums we have opportunity daily to notice how true a type this disease is of sin—a mutilated body with the power of locomotion much impeded, the senses of taste and smell dulled, the eyesight often destroyed, hearing affected, the faculty of speaking in some cases almost gone, and even feeling so far lost that the hottest vessels are handled, and the hand burnt, without the injury being noticed till it becomes apparent to the eye.

CHAPTER VI

1879-1883—(*concluded*)

“We may preach and teach in the ordinary forms of Missionary work for a year, and we may, or may not, see a few converts; but we turn to the Lepers, and they respond more readily to our teaching than any other class.”

—*A Missionary.*

ALL through the Society's history we note the natural expansion which is the mark of all healthy movements. One opening has led to another, and new Asylums have been established or aid given to existing ones only in response to definite appeals for help. Thus the Mission has invariably begun and carried on its work, not only where it was *needed*, but where it was *wanted*! It has never been a question of establishing an experimental station in the hope that it would meet a need. The way has always been prepared, and the Mission has always had the invaluable services of missionaries already on the field whose compassion had already gone out to the sufferers they desired to help. The Society from the first has been genuinely unsectarian in its principles, and has welcomed the co-operation of evangelical missionaries irrespective of denomination or nationality.

A broad basis.

It is, in some measure, a testimony to the essential unity of Evangelical Churches that under the auspices of the Mission to Lepers, the agents of as many as twenty-four Missionary Societies are now rendering faithful and, so far as the Mission is concerned, honorary service among the lepers. This method of inter-denominational co-operation possesses, amongst several advantages, two notable ones. It enables the Mission to carry on its special work wherever the need arises within the wide limits of its extensive field, which embraces India, with Burma and Ceylon, China, Japan, and Sumatra. Moreover, in its home relations this system of mutual co-operation gives the Society a *valid claim on the sympathies of all the churches*, since it enables their missionaries to carry on a specially Christlike, and thoroughly successful, form of work which in the majority of instances would otherwise remain undone.

That the work of the Mission to Lepers is warmly appreciated by other Societies and their representatives is proved from time to time by cordial public acknowledgment. Space can only be found for specimens of such testimonies.

The Committee of the Church Missionary Society, after hearing an address on the work of the Mission from Mr. W. C. Bailey (the Superintendent), "expressed their warm sympathy with the Mission and their thankfulness for its grants of money towards the work of their Missionaries among the Leper population."

Rev. Preb. H. E. Fox, M.A. (Hon. Sec. of the

C.M.S. and a Vice-President of the Mission to Lepers), writes:—

I gladly and gratefully endorse the words of my honoured predecessor, the late Rev. F. E. Wigram. Each year adds to our appreciation of the work of the Mission to Lepers, and we rejoice in the fellowship of service between it and the C.M.S.

The high estimate placed on the work of the Mission to Lepers by missionaries on the field is clearly indicated by the unanimous vote of the Indian Decennial Missionary Conference held in Madras in 1902. The value of this testimony is enhanced by the fact that this large conference consisted of delegates from practically all the Protestant Missions working in India. The more important items of the resolution are as follows: (Clause (b) was passed by a rising vote of the entire conference).

(a) "This Conference is much interested to hear of the remarkable development which has taken place in work for the benefit of lepers in many of the Mission stations in India during the past decade, recognising it as one of the most beneficent forms of Christian activity, and takes this occasion of urging on the Government of India and the public generally its claims upon their hearty support and co-operation."

(b) "This Conference desires to place on record its high appreciation of the work which is being carried on in India by the 'Mission to Lepers in India and the East,' and cordially approves of the inter-denominational character

**Mission-
ary
testimony**

of the Society, co-operating as it does with all the evangelical churches in Europe and America, and with their representatives in the foreign field, and heartily endorses the policy of the Mission in not sending out missionaries of its own, but working through the representatives of the various Missions in the field, allowing the Superintendents full liberty in the management of the institutions, provided that the general aims of the 'Mission to Lepers' are secured."

(c) "This Conference, having regard to the large measure of success and the evidence of Divine blessing which have followed the work among lepers, and seeing the great need of similar efforts in many districts and entire divisions of India, it urges the 'Mission to Lepers' to extend its work by opening or assisting new Asylums as far as possible."

(d) "This Conference hails with much satisfaction the efforts that are being put forth by the 'Mission to Lepers' to rescue and save the untainted children of leprous parents."

(e) "The Conference has learnt with much appreciation of the help already given by the Government of India to some of the Society's Asylums, but realising the great need there is for the expansion of this beneficent work, would urge upon the Governments of the various Provinces the importance of more largely supporting and encouraging the Society's operations in the future (1) by granting a capitation sum for each inmate of the Society's Asylums; (2) by giving liberal grants for the erection of build-

ings, the supply of medicine, and the carrying on of school work among lepers; or (3) by declaring part of existing Asylums to be Government Retreats under the Act: defraying the expenses incurred, leaving to the missionary in charge the general supervision of the whole institution (with such safeguards as may satisfy public opinion on the subject)."

This may be supplemented by a similar message from China. At the 1904 Conference of the C.M.S. missionaries for the Province of Fuh Kien it was resolved :

**As India :
So China.**

"That this Conference of the Church Missionary Society desires to put on record its gratitude to the Mission to Lepers in India and the East for the generous and constant help which has been readily given to the work amongst lepers under the supervision of our C.M.S. missionaries. The Mission has aided the work amongst the Kucheng lepers for sixteen years, the Lo Nguong lepers for twelve years, and for shorter periods the work for lepers of Kien-Ning, Yen Ping, Foo-chow, Hok-chiang, and Sieng Iu.

"The efforts put forth to reach these outcasts have been wonderfully fruitful in results, and, realizing that but for the help of the Mission to Lepers this work would not be possible, we tender our heartiest thanks, and pray that the Society's efforts to help the lepers of China may be increasingly blessed."

From its inception the Society has been international as well as interdenominational. Its work was originated by a British subject while

An International Society.

-serving as the missionary of an American Society. Its first grant was given to work done by American missionaries, while the first of its own asylums was built in connection with the missionary work of the Church of Scotland. Its early supporters were principally members of the Protestant Church of Ireland, and its Executive Committee still resides and meets in Dublin. In its tenth year the Mission was brought into connection for the first time with a German society. In that year two appeals for assistance reached the Committee from workers of Gossner's Evangelical Mission in Chota Nagpore, both of them from men whose names were to be long and honourably associated with the work of the Mission at Lohardaga and Purulia, the former one of the oldest and the latter now the largest of the Mission's Asylums. As the title of this Society—Gossner's Evangelical Lutheran Mission of Berlin—will be unfamiliar to many readers it may be stated that it was founded in 1842 by Pastor Gossner, of Berlin, a man of eminent piety. Its first four missionaries laboured among the Kols of Chota Nagpore, with Ranchi as their centre, for five years before a single convert rewarded their efforts. But they were men of prayer and of high and settled purpose, and by degrees their work took root and extended, until it now exercises a potent influence over a large district. Their converts now number 80,000, and many of the villages in which they live are practically Christian. Throughout this part of Bengal, lepers are very numerous, and, when an



The Holl-Skinner Memorial Hospital, Bhagalpur Asylum. With group of Lepers.

appeal on their behalf was made to the Committee in 1883 by Rev. Ferdinand Hahn, it was regarded as an opportunity for extending the work. The actual establishment of the Asylum at Lohardaga belongs to the next section of this history, and will be found recorded there.

This is also the case with regard to Purulia, from whence came a preliminary request for help in 1883, a request which was to be complied with a year or two later.

Kashmir was the next place to receive help towards the healing of its open sore. Dr. Neve, who was then in charge of what has since become one of the best known of the medical missions of India, applied for financial assistance in 1883. Accordingly a grant was made (of £50) in that year, and was repeated in subsequent years until the Government was at length prevailed upon to do its duty, alike to the lepers and to the healthy community, by providing for the segregation and maintenance of, at least, the worst cases in the State. In his letter of appeal, Dr. Neve stated that he had had, during the preceding two years, about eighty lepers as resident patients in his hospital, most of whom had been greatly benefited during their stay. A special form of treatment applied here consisted in stretching the main nerves of the limbs, which was found to restore sensation, and to promote the healing of the ulcers. Dr. Neve adds :

**Nerve-
Stretching**

From the data I have collected I am inclined to believe in the contagiousness of the disease, and also that it is now spreading in Kashmir,

**Ilahi
Bakhsh.**

From Ambala in 1883 we note a pathetic account of the sufferings of some of the lepers, and, along with it, striking testimony to the sustaining power of Divine grace. Of the Christian lepers it is recorded that their "cheerfulness, submission, and patience" are wonderful. Especially were these fruits of the Spirit manifest in the case of Ilahi Bakhsh, an old man whose sight had been destroyed by the disease, and who, for many years, bore his heavy burden with marvellous patience. He was one of the first to embrace Christianity, and he became a leader and teacher among the lepers of the Ambala Asylum. It appeared as if his outer blindness intensified his inner consciousness of the Unseen. His faith was always bright and strong, and his realization of the Saviour's presence lifted him from the plane of suffering and sadness to an experience of hope and peace that many blessed with health and eyesight might envy. To a visitor who condoled with him on his condition he replied, "Since I trusted Christ, nineteen years ago, I have known neither pain of body nor of mind."

For some years Ilahi Bakhsh was the leader of the singing among the lepers at Ambala, and was in addition the composer of many of the most popular of the hymns sung by them. Though none of these lyrics were written, they were quickly learnt, and are still sung both at Ambala and elsewhere. Nor was it only by his songs that the good old man helped his fellow-sufferers. Although they received instruction daily from the

missionary or the appointed teacher, the report for 1883 states :

Whatever they seem to know and understand best they say they have learnt from Ilahi Bakhsh, who goes over and over with them the many Bible truths he has stored away in his memory.

As Ilahi Bakhsh is one of the few typical sufferers to whom special reference can be made, let us ask—under what conditions did he do his teaching and “beat his music out”? A subdued description of his sufferings tells us that at times his wounds would be alive with worms, and his feet actually eaten by rats, or pierced by thorns till they festered. Mercifully, perhaps, loss of sensation, particularly at the extremities, is a marked feature of anæsthetic leprosy. Hence the nibbling by the rats, and the thorns whose presence was only detected when a gathering resulted. A pathetic glimpse of this suffering member of Christ’s body is given us in connection with the administration of the Sacrament. The blind old man held up two stumps of hands, and was greatly perplexed and distressed in the attempt to discover into *which of them* the memorial bread had been placed. He suffered intensely, as the diseased body became the very coffin of the spirit, yet never a murmur passed his lips. When sympathised with, he would admit sometimes, towards the end, that his pain was great, but would immediately add: “God is merciful and kind to me.” Two obvious reflections arise out of the story of this blind, maimed

**“Himself
his
grave.”**

leper. One is the power of the spirit of God to sustain the soul in which He dwells, and the other is the Christ-like character of a work, the aim of which is the spiritual succour and bodily relief of such sufferers as poor Ilahi Bakhsh.

**Aid from
Brighton.**

One of the most important events in the home history of the Society, during its second period of five years, was the formation of its first Auxiliary. This was another instance of the usefulness of the original little booklet, "Lepers in India," to which reference has already been made. A copy of it had remained unnoticed in the possession of a gentleman in Brighton (Major-General Hoste, C.B.) for nearly eight years. Having to address a Bible class, and being pressed for time, he decided to read this booklet to them, afterwards handing it to the lady who conducted the class—the late Miss Jane Mohun. She read it with intense interest and at once declared that Brighton must help. The result was the establishment of an Auxiliary, which, as it was the first, has also been one of the largest of those contributing to the Mission. It was felt that it would give definite interest to the new branch and at the same time secure permanent help for the much-needed Asylum at Lohardaga if the Brighton contributions were apportioned to that centre. This was accordingly done, and for twenty-three years the work of that station has been more than maintained by the gifts of Brighton friends, whose first year's contribution amounted to £84.

In reviewing the second period of five years we

have to note quiet but steady progress. The number of lepers definitely supported had largely increased; the maintenance of untainted children had been commenced (at Almora); grants had been made for buildings at Kashmir and elsewhere; a native teacher had been appointed to the Dehra Asylum; and at home the first Auxiliary had been established. The sapling is already yielding its first fruits and is sending out boughs full of future promise.

CHAPTER VII

1884—1888

“My knees are weak with fasting ; and my flesh faileth of fatness. I became also a reproach unto them ; when they looked upon me they shook their heads.”

—*From Psalm cix.*

(Used in the ancient service of the English Church for the expulsion of the leper.)

WE now come to a period of accelerated growth. The Executive of the Society began to realise more clearly how vast a field lay open before them. It had, moreover, become fully apparent that they were working on wise and successful lines. The principle of co-operation with other missionary bodies afforded continual fresh opportunities, as well as left the largest possible amount of the income free for direct work among the lepers. In view of the responsibilities of the Society, both present and prospective, the services of a permanent secretary had become imperative, and in January, 1886, the Committee formally decided on such an appointment. Their thoughts, and hopes, naturally turned to him who had been the mainstay of the work for more than ten years, during which

time his services, though honorary, had been invaluable. The Committee accordingly invited Mr. Wellesley C. Bailey to become General Secretary to the Mission, and he entered on the duties of that position on March 1st, 1886. It was felt that the interests of the work demanded Mr. Bailey's presence in India, and he therefore left on November 5th for a tour of about six months, in the course of which he accomplished 9,400 miles of Indian travel. He visited the Bombay, Madras, and Bengal Presidencies; the Central and North-West Provinces, Oudh, the Punjab, and Rajputana, as well as several of the Native States. Not only did this tour yield important results in the consolidation of the work at the existing stations, but also in the opening up of new centres. Mr. Bailey's account of his visit was published in a volume with the title "A Glimpse at the Indian Mission Field and Leper Asylums."

**An
extended
Tour.**

Further steps were taken in the direction of Home Organisation in the year following Mr. Bailey's appointment to the Secretaryship. It was decided that the Report and Financial Statement should be submitted to an annual meeting of subscribers, by whom also the Officers and Committee should be elected. The Marchioness (now the Dowager) of Dufferin and Ava kindly consented to become Patroness of the Society, which position she still holds. This recognition of the Mission at a time when Lord Dufferin was Viceroy of India gave it a public endorsement which was of great benefit to its work. Lady

**Lady
Dufferin,
Patroness.**

Dufferin has, during her occupancy of the office of Patroness, shown a deep and practical sympathy with the Society's work, and has frequently pleaded for it in public and rendered personal service to it in other ways.

In her letter of acceptance Lady Dufferin wrote :—

“ I feel a great interest in the work of the Society, and the more I learn about leprosy in this country the more I desire to help in even so small a way those who have set themselves to ameliorate the condition of lepers, and to bring some happiness to their miserable lives. We have established a little Work Society at Simla, and the Asylum for Lepers at Sabathu is one of the institutions for which we work. The women there received some good clothes this winter, and I hope we shall always be able to send them a large parcel each year.”

Lady Dufferin's sympathy with the lepers had been deepened by what she learned from Mr. Bailey in an interview he was permitted to have with her in Calcutta.

At the same time, the then Archbishop of Dublin, the Right Rev. Lord Plunket, was elected President, a position which on his decease was accepted by His Grace the Lord Primate of Ireland. The following representative friends of Missions were also appointed Vice-Presidents: Rev. F. E. Wigram, M.A.; Rev. W. Park; M.A.; Right Hon. Lord Polwarth; Hon. Sir Henry Ramsay, C.B., K.C.S.I., Sir Monier Monier Williams, K.C.I.E.

These developments in the Society's organiza-

tion gave it the form it has since retained, the only subsequent changes being the addition of new officers, as old ones passed away, or as the progress of the work demanded.

The Report for 1887 chronicles an event which we cannot doubt has been a principal factor in the Society's success. In that year was begun the Monthly Prayer Meeting from 11 to 12 o'clock on the first week day in each month. Formerly held at the houses of various friends of the Mission, it has now for some years taken place at Mr. and Mrs. Bailey's, 17 Greenhill Place, Edinburgh.

The rapid and continuous growth in the number of stations will henceforth often necessitate brief reference to facts and places full of pathetic interest and deserving detailed treatment. In the preceding chapters the work at the earlier centres has been dealt with at considerable length, so as to illustrate the Society's principles and methods, as well as the character of its work. In order to limit this volume to a reasonable size future years will, necessarily, be treated in a more condensed form. It will tend to clearness to note in order the new centres at which work was begun by the Society during the third quinquennium of its history.

The founding of the new Asylum at Lohardaga was the first extension to be recorded in the period now under review. The idea of a haven of refuge for the lepers of that district had been in the mind of the Rev. F. Hahn (of Gossner's Mission) for at least three years. His first overtures to Mr. Bailey were responded to by an

offer of assistance towards building an Asylum. Regarding this as an intimation to go forward, and encouraged by the prospect of special help from the Brighton Auxiliary, building was begun in February, 1884—the site being given by the young Maharajah of Chota Nagpore. At first accommodation for twelve lepers with school and chapel was provided. In the first year Mr. Hahn is able to speak of earnest Christians among his inmates. How this work impressed the missionary himself, as well as influenced the non-Christian people around, is shown in the following extract :

**The good
is vast and
varied.**

To myself the work is a constant source of gratitude to the good Lord Jesus, who has permitted me thus to take part in this service of love. The amount of good resulting from such an institution is vast and varied. Not alone are the inmates benefited, but it recommends Christianity to the surrounding heathen and Moham-medan population ; it is a tract intelligible even to those who are unable to read and understand the issues of the Bible and Tract Society. Loyalty to Government is fostered by it ; thus, for example, a Hindu gentleman exclaimed : “Oh, what a benefit it is to live under the British Government, under whose rule such and similar institutions come into existence all over the land !” Above all we rejoice to discern the working of the Holy Spirit in the hearts committed to our care, as manifested from time to time in their daily life.

The following year tells of added buildings and more inmates, among them a rich landed proprietor driven from home by his wife and his



Untainted boys at Tarn Taran.
(Sons of Lepers).

relatives. Another, a girl of sixteen in a loathsome state, unloved and uncared for all her life, but finally yielding to the touch of human kindness and the story of Divine love. Soon two-thirds of the inmates had applied for baptism, an early instance of the marked spiritual fruit that has almost always accompanied the work in the Society's own asylums. Although results highly encouraging from the missionary point of view, have often followed the introduction of Christian teaching in the various Government or Municipal Asylums for which the Mission has provided workers, yet it is in the asylums which *belong entirely to the Society* that the marvellous triumphs of the Gospel have been won. In these latter the whole atmosphere is Christian, and the inmates who have there found home and shelter come, in time, to recognise that the entire undertaking is inspired by a Christian spirit, and has had its origin in the constraining love of Christ.

The Society's interest in the lepers of Tarn Taran in the Punjab was first called forth in 1885. It has been continuous from that time, and has culminated in the erection of a commodious new asylum which, opened in 1904, has replaced the collection of mud huts in which a number of lepers, varying from 200 to 300, for many years found a miserable shelter. Tarn Taran has long been a place of resort for these poor sufferers who congregated there originally owing to a tradition that a leper had been cleansed in the waters of the large pool which is still one of the features of the town. The Com-

**The
Lepers of
Tarn
Taran.**

mittee felt that an effort must be made to provide this sad and neglected community with Christian teaching, and accordingly a prayer-room was built, and a native catechist appointed, as the result of a grant from the Mission to Lepers in 1885. From the first there have been many who have responded to the message that alone can bring hope and comfort to their sad hearts.

The work supported by the Society at Tarn Taran has from the beginning been under the supervision of Rev. E. Guilford, of the Church Missionary Society, who, alike in his work in India and in his advocacy of their cause at home, has proved himself one of the best friends of the lepers. The first introduction of Christianity into this large leper village deserves mention. Shortly before Mr. Guilford began to visit them, six men who had become Christians in the Ambala Asylum migrated to Tarn Taran. The native doctor then in charge was notorious for his hatred to Christianity. He harshly told them that they could not be admitted unless they renounced their faith. This they bravely refused to do, and for a week waited under the trees near by with a mere mouthful of food. Finally he relented, and they were admitted. The effect of their faithful testimony was that others were attracted to the Saviour, and, when the native teacher was appointed by the Mission, he found already the nucleus of a congregation. In the following year we find the successor of the doctor just referred to (though himself a Mussulman) bearing witness

to the character of the Christian lepers. "Their conduct," he said, "is most exemplary, and they exercise a great influence for good among the inmates." Quite voluntarily these poor people began a monthly collection among themselves for the work of the Mission, and in other ways showed their faith to be sincere. In the following year eleven lepers were confirmed by the Bishop of Lahore, the report of the examiner being that it would be difficult to find a better instructed class of candidates in the province.

The year 1884 saw the commencement of work for the lepers at Alleppey in Travancore, South India. Although nominally sheltered in an asylum (maintained by the State), the lepers were in a pitiable condition. Rev. W. J. Richards, of the C.M.S.—under whose auspices the work of the Leper Mission is still carried on at Alleppey—found children at the breasts of diseased mothers, together with maimed victims of the foul disease minus hands, feet, and even features. In response to Mr. Richards' appeal an immediate grant was made, to provide a teacher and to give suitable clothing to the lepers. This was followed two years later by a remittance towards the cost of a new asylum, to replace the miserable thatched shelter in which the lepers had hitherto been housed.

"Maimed victims."

In pursuance of our chronological plan mention must now be made of the Society's initial effort at what has since proved a centre of exceptional interest, viz., Chandag Heights, near Pithoragarh in the Almora district. In consequence of repre-

sentations from Rev. J. H. Budden and others as to the prevalence of leprosy among the valleys some fifty miles to the North-East of Almora, a grant was made in 1884 towards an asylum at Chandag. Buildings were purchased and adapted for the reception of twenty lepers, and the supervision was undertaken by Dr. Dease of the American Methodist Mission. Progress was slow at first, but in 1887 we read of regular services and of a school on week-days. At the opening service in the new chapel twelve lepers were baptised. The erection of this place of refuge for the many homeless lepers of the district made a deep impression on the surrounding heathen, and they expressed their gratitude for it again and again. The news spread to the remote mountain villages and over the frontiers into Nepal, from which many sufferers came, some of them to escape being buried alive, or otherwise done to death. It was a happy thought that prompted the placing of an inscription, in Hindi, on the public road at the entrance of the asylum :—

Near
Nepal and
Thibet.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Inside the gate was a practical exposition of these beautiful words in the shape of comfortable houses, with chapel and prayer-room, for the most despised of earth's outcasts. Chandag was to become well known in later years as the scene of Miss Mary Reed's devoted labours among the lepers, labours which will be recorded in later chapters.

The Society became directly connected, in 1884, with the Calcutta Government Asylum by a grant towards the erection of a prayer-room and by the appointment of a native teacher. The report of that year reveals a bright spot in the darkness. Rev. Dr. Baumann, who was in pastoral charge of the work in the asylum, writes:—

I baptised a Brahmin widow, about twenty-five years of age, who gave satisfactory evidence of real faith in the Saviour. Not having a chapel, the ceremony was performed in one of the dormitories which was crowded on all sides with eager spectators. Without saying a word to us, the Christian lepers, about sixteen in number, had decorated the place handsomely with flowers, while pleasant smiles beautified their own faces.

The Christian lepers of Calcutta were provided with a new church in 1886, the cost of which was mainly borne by the Mission to Lepers. As showing the need for extension of the work of the Society, we note that on the occasion of a distribution of alms by a rich native, as many as 200 *lepers in advanced stages of the disease* were found among the applicants, many of them being maimed wrecks of humanity who had to be borne on beds, boxes fitted with wheels, or on men's backs.

Rurki (U. P. India) is the next new station to appear in the records of the Mission. Mr. Bailey, in company with Rev. C. W. R. de Souza, of the American M. E. Mission, found a small company of outcasts occupying some wretched huts outside the town. It was arranged that the Society

should undertake not only to provide them with Christian teaching, but, in accordance with its general practice, to care for their bodily wants as well. We find them enjoying the unwonted luxury of liberal supplies of melons as food; that fruit being just then exceptionally cheap. It proved a very wholesome and acceptable diet. The Municipality granted a suitable site for an Asylum, together with the sum of 500 rupees towards its cost—the balance being provided by the Mission. Here, again, spiritual blessing went hand in hand with physical amelioration, and in the first year we read of baptisms among the lepers of Rurki.

CHAPTER VIII

1884-1888—(concluded)

“ Our nearest relatives have abandoned and forsaken us, and there was no place left on earth where we could rest and stay without molestation. People seeing us from a distance shouted, ‘ Begone ! Begone ! ’ ”

—*Extract from a letter from the Lepers of Purulia.*

AS our narrative progresses a many-sided work reveals itself. First, it is essentially *Christian*, inasmuch as its highest aim is the conversion of the lepers to a vital faith in Jesus Christ. It is eminently *philanthropic* as it first sees that the homeless leper is sheltered, clothed and fed, and only then does it seek to evangelise him. It is *preventive*, both by segregation of the worst and most dangerous cases of the disease, and by its work of rescuing the children. It is also to a large extent *medical*, as not only are several of its Asylums under the supervision of qualified medical officers—both European and Indian—but, in almost all its stations, remedial treatment is regularly given. Hence it has frequently happened that the work of the Society has been closely associated with that of Medical Missions. One of the earliest instances of this co-operation occurred at Neyoor, Travancore, from

A fourfold work.

whence an appeal reached the Committee in 1887 from Dr. Sargood Fry, then in charge of the London Missionary Society's Hospital at that place. In his letter Dr. Fry states that in the course of a medical tour eight lepers came at the same time for treatment, and that another followed for six miles in order to get a little relief.

In response to this request a ward, specially for lepers, was opened in the following year to the great joy of its first occupants. This, though useful as far as it went, proved only a preliminary step to a permanent Asylum, the erection of which will be noted in its proper place.

In this quinquennium was begun what has become the Society's largest, and in some respects most successful, Asylum at Purulia, in the Manbhum district of Chota Nagpore. The story of this institution would, if related in detail, fill several chapters, and with facts and incidents of the deepest interest—both as regards the workers and the homeless sufferers benefited in body and soul by their self-sacrificing ministry. But the briefest summary must suffice here, as space is limited and the story has been told with some fulness elsewhere.*

For some time prior to the Secretary's visit to Purulia in the closing days of 1886, Rev. Henry Uffmann, of Gossner's Evangelical Lutheran

* "In Leper Land," by John Jackson, F.R.G.S. Marshall Bros., 10, Paternoster Row, London, E.C., or the Mission to Lepers. See also "The Lepers of our Indian Empire," by Wellesley C. Bailey. The Mission to Lepers.

Mission, had been burdened with the needs of the many lepers of this very infected district. The necessity for a place of shelter for them was accentuated, about this time, by the arbitrary action of a district officer, who evicted a number of helpless sufferers from huts which his predecessor had built for them. He burnt their poor hovels and drove the lepers away—despatching those disabled by disease on carts to their former homes. Some were refused shelter by their relatives, others had none to whom to apply, so, homeless and helpless, not a few of them crawled back and died under the trees where their old huts had been. But dark—indescribably dark—as was this hour for the lepers of Purulia, it ushered in the dawn of a brighter day.

**Cast out
and
brought
in.**

Man's extremity was once again God's opportunity, and, thanks to those who have *laboured* in India, and who have *given* in England, the visitor to Purulia may see there to-day one of the most striking object lessons of Christianity that the world-wide mission field can present. Instead of a few dilapidated mud huts from which the harsh hand of non-Christian officialism drove their wretched inmates, is to be found a leper community, including untainted children, of 700 souls. They inhabit a village of fifty substantial houses, spreading over a well-wooded site of fifty acres, and forming, according to high official authority, *a model of all that such an institution should be*. Instrumentally, the credit for this miracle of mercy belongs mainly to one whose name deserves to

stand high on the list of the lepers' friends. The late Mr. Uffmann, in response to whose appeal (endorsed as it was by Mr. Bailey) the first grant towards an Asylum was made in 1887, laboured among the lepers with rare devotion from that time till 1901 when he returned to Europe for what proved to be his final furlough.

The stone-laying of the Asylum (on February 8th, 1888) afforded an interesting illustration of the unity which the Mission to Lepers has, incidentally, so often exemplified both abroad and at home. The foundation stone was laid by Rev. Professor Plath, from Berlin, who, as Secretary of Gossner's Mission, was then in India on a tour of inspection. The Rev. Professor remarked in the course of his address :—

**A triple
alliance.**

You English and we Germans—join hands and begin this philanthropic work. From Great Britain comes the money, Berlin gives the men, and a native gentleman (a zamindar, or landowner) has given this piece of ground for the buildings.

After the Deputy Commissioner had expressed his sympathy and approval, the ceremony was concluded by the recital of the Lord's Prayer in English, German, Bengali, and Hindi. Gradually the tidings spread among these stricken people that there was at least one place of refuge for them—one door from which they were not driven as unclean outcasts. So the number of inmates gradually grew, and the close of the first year found sixty-seven already in the Asylum and Mr. Uffmann pleading for permission to admit 100.



Leaders among the Christian Lepers, Purulia. Some with Musical Instruments

From the first Mr. Uffmann's love for the lepers rendered his spiritual work on their behalf singularly successful. The precepts he inculcated were emphasised by the life he lived among them, as well as by the home with all its privileges that he had been the instrument of providing for them. When *such* a man is the bearer of *such* a message to *such* hearers can we wonder at the response? May I remind the reader of the special, indeed the unique, fitness of the Christian Gospel to meet the needs of such sufferers as these? Accounted accursed by their creed; cast out by their kindred; powerless to acquire imaginary merit by alms or pilgrimages; to these beyond all others the tidings that Eternal Life is "*the free gift of God*" must be unspeakably welcome. Christianity to them is infinitely more than a new creed, or a superior system of ethics,—it means all that they can ever hope to know of peace and comfort in this life, and contains the promise of "the Life that is Life indeed" in the world to come. It need cause no surprise, therefore, that during Mr. Uffmann's ministry among the lepers he was privileged to administer baptism to more than 1,200 of them, and that, in this Institution he did so much to develop, there were at the end of 1904 six hundred and eleven professedly Christian lepers and children.

**Baptised
1,200
lepers.**

Madras was another place at which the Society began to provide Christian teaching as a result of Mr. Bailey's visit in 1886. He found 149 inmates in the Government Leper Asylum, of whom thirty-six were registered as European, though all but a

Loss of feeling.

few of this number were Eurasians. They were all well cared for and had a clean and comfortable appearance. A Biblewoman was appointed in connection with the work of Mrs. Theophilus, an Indian lady, and a Catechist for the men, who was supervised by the Wesleyan Mission. Some remarkable effects of the insensibility caused by the disease were noticed here. One poor fellow showed large blisters on his hands where he had burnt himself without knowing it. A European soldier—a leper—had set fire to his sleeve, and did not discover it till his arm had been dreadfully burned. Cases have been met with, in which the victims declared that from the top of the head to the soles of the feet, they had literally no feeling on the surface of the body.

At Rawal Pindi, a modern municipal town and large military station, in the north of the Punjab, Mr. Bailey found about thirty lepers in a neglected and insanitary condition, though nominally under municipal care. Rev. David Herron (then retired from his active missionary work at Dehra) visited these lepers frequently, and at his request, the Mission undertook to provide a Native doctor, as well as to build a dispensary.

In 1888—the last year of the period now under review—the Society's operations were extended to Burmah. Rev. F. W. Armstrong, of the American Baptist Missionary Union, when in London, represented to the Secretary the urgent need of the thousands of destitute lepers in Burmah, who were trying to provoke charity by the exposure of their ghastly sores on the steps of the pagodas.

The Committee gladly accepted Mr. Armstrong's offer to commence work on their behalf on his return to Maulmain. In acknowledging the letter promising help, he says :—

I am very thankful to God, and to you and your Committee, the almoners of His bounty, for the exceedingly generous way you have undertaken work among the lepers of Burmah. No work is more Christlike than yours.

**“ No work
more
Christ-
like.”**

A second plea for the lepers of Burmah reached the Committee, in the same year, from Miss Haswell, also an American worker. Writing from Amherst, she tells of a large and increasing number of victims in her district. Ten lepers, in a shocking state of disease and neglect, within almost a stone's throw of her own compound, was merely one fact cited in support of her request for help.

Colombo was another of the many new places assisted at this time. There is a large Asylum supported by Government, and it is reported that the Baptist missionaries have been visiting them since about 1850. The Mission to Lepers began to co-operate with them in 1888, by a grant, for the support of a native teacher, to devote his entire services to the 200 inmates then in the Asylum.

Allahabad also began to receive help in 1887, and in the following year we find Rev. J. J. Lucas, of the American Presbyterian Mission, reporting the admission of a Christian leper into the Asylum, who sought to help his fellow-sufferers

by conducting a service in front of his own house every evening. The Asylum at Allahabad was at that time maintained by the District Charitable Association, and the Leper Mission gladly co-operated with that body by a grant for the purchase of medicines, etc.

At Dharmsala, in the Punjab, is an Asylum for the lepers of the Kangra district. To this Institution the Society began a series of annual grants, which has been continued ever since. One of the many Christian civilians who have shown warm sympathy with the work of the Mission was Colonel E. H. Paske, for some time Deputy Commissioner of Kangra, and author of a booklet on leprosy in India. This was published by the Mission in 1888, and the prevalence of the disease at that time, may be inferred from the fact that Colonel Paske felt justified in assuming the leper population of India to number 500,000. The misery of the leper's lot is forcibly depicted by him :—

“A truly
piteous
sight.”

“While the living body is undergoing a process of perceptible waste and decay in a manner the most loathsome, the mind is subjected to the most depressing influences, aggravated by the life of separation and isolation which the sufferer is forced to lead. As soon as the leprous taint becomes apparent, the victim is shunned by those around him, even members of his household avoiding his touch. For a time he leads a life of separation in his own home; but as the disease progresses, and his appearance is rendered more repulsive, he becomes an outcast, wandering

through the country, subsisting by beggary, or else located in a small hut at a distance from all other habitations. A truly piteous sight it is to see the leper crouching outside his hovel, holding out wasted stumps that once were hands, and crying for alms from the passing traveller."

The value of the work carried on by the Mission to Lepers is cordially recognised by this sympathetic representative of the Government :—
 "It will be apparent, then, that a vast field for the exercise of philanthropy and Christian work lies open to those who may be willing to join in efforts to check, and gradually stamp out, leprosy from among the natives, and to ameliorate the condition of the many thousands who are sufferers from that hideous disease. It has been truly remarked, that of all suffering mankind lepers are most worthy of compassionate consideration, at least such of them as by mutilation are reduced to beggary ; for it is certain that a large proportion of these sufferers have fallen into misery and poverty without a shadow of fault or misbehaviour on their own part. . . . Nor should it be overlooked that charitable contributions for extending the benefits of existing Asylums, and for the establishment of new ones, while helping to mitigate the sufferings and to ameliorate the conditions of existing leprosy victims, do also, in aiding to secure their segregation, virtually aid in checking the spread of the disease in the coming generation."

**Checking
the spread
of leprosy.**

A Christian catechist, working in connection with the C.M.S. at Dharmasala, was appointed by

the Mission to Lepers in 1888, and this provision is still maintained.

One of the early trials of the Committee arose from the necessity they felt, in 1881, of withdrawing their support from the Asylum at Chamba, which was the first of those built by the Mission. Owing to the suspension of the Government grant, and, still more, to obstacles placed in the way of its religious work, the Society relinquished its control of the Chamba Asylum and transferred the buildings to the State for an agreed price. While this was, at the time, felt as a discouragement, its actual effect was merely to liberate funds for the development of the work elsewhere.

In 1886, however, it was found that more favourable conditions prevailed, and it was with real pleasure that the Committee responded to the appeal of Dr. Hutchison, of the Church of Scotland Medical Mission, that the two Societies, should co-operate in re-commencing work in the Chamba Asylum. This was accordingly done, and when Mr. Bailey visited this—which was in an especial sense *his*—Asylum, he found a sympathetic helper in Mr. Walker, of the Scotch Mission. The lepers were delighted beyond expression to see their old friend “Bailey Sahib” again, and many were the touching greetings exchanged. An efficient catechist was set to work, and in that same year (1887) the baptism of four lepers is reported, while others were added in the following year.

At the stations opened during the Society’s first decade, work was continued through its third

quinquennium with a steady tendency to increase and with constant tokens of success. Not only were an increasing number of homeless men and women sheltered, and rendered as happy as their heavy affliction permitted, but large accessions to the Church among the lepers proved that new hope and comfort were being imparted to the most hopeless of human kind. A brief note of progress in the work at the old stations is all that can be permitted here.

Being situated at a pleasant hill station, the Asylum at Sabathu was occasionally visited by Europeans, and we get fresh glimpses of the work among the lepers as seen through their eyes. One letter tells of the vegetables cultivated by the lepers, notably cucumbers and Indian corn. The men begged their visitor to accept some of these fruits of their labour, but insisted that she should gather them for herself, so that they should not be tainted by their touch. The same visitor describes the "bhajans" or melodies sung by the lepers at their daily service as wild, weird tunes with frequent repetitions, which have a peculiar charm for the Indian mind. Reference has been made to their monthly collection for the support of one of their own number, and it is worthy of note that, when this privileged position became vacant, a Christian was unanimously chosen for it, though the majority of the lepers were Hindus or Mohammedans. That human affection *sometimes* prevails over caste prejudices and horror of the disease is shown by a note in the Sabathu report for 1885 that :

**Lepers
working
and
singing.**

Occasionally a self-sacrificing wife will follow her leprous husband and remain ministering to his wants during all the weary months and years of his suffering.

Here is a pathetic picture. A bright, lively little boy about two years old breaks away from his leprous mother during the service in the chapel. "It was sad indeed to see her vain attempts, with her poor fingerless hands, to catch her boy." Cordial acknowledgment is made—and it is a pleasure to note it here—of the devoted services of the native pastor and his wife, and of the Compounder. The first is spoken of as zealous, sympathetic, and successful, while of the last it is said that, besides being active and energetic in relieving the sufferings of his patients, he often rose during the night to minister to the worst cases. In 1888 we note that most of the inmates (about a hundred) and especially the women and children, "have been made very comfortable by the Countess of Dufferin's donation of warm clothing." In addition to its regular support of forty of the inmates, the Mission to Lepers made several special grants at this time for additional buildings, and Christmas feasts for the lepers at Sabathu.

**Faithful
Indian
Workers.**

Almora Asylum continued to receive substantial help, both for the maintenance of lepers and of their untainted children. In 1884, we find the Asylum in charge of Rev. H. Coley, during Mr. Budden's absence on furlough. Mr. Budden, together with his daughter, received a hearty welcome in Dublin, in which city, as well as in Edinburgh and Brighton, he addressed meetings

on behalf of the Mission. Having been for thirty-three years in charge of the Asylum at Almora, his accounts of the work were of deep interest and were warmly appreciated. Seventeen baptisms in the year show that, spiritually, the work continued to be fruitful. On their return, Mr. and Miss Budden were accorded an enthusiastic welcome by the lepers and their children. Mr. Budden's active service was, however, interrupted by a serious illness, which prevented his visiting the Asylum for more than a year, and was followed by his resignation in 1887. Under his control and guidance, a large and successful Mission centre had been established at Almora during the forty years of his service there, and he had gained the affection of colleagues and converts, as well as the respect of the whole community. By Mr. Budden's retirement, the lepers of Kumaon in particular, lost a friend who had given many years to their service. We note from a Report of this period that as many as forty-three of the inmates were taking part in cultivating the land attached to the Asylum, or in other forms of work connected with it.

At Dehra Dun, where local funds were largely augmented by grants from the Society, we find faithful work being done among his fellow-sufferers by Padiya, the Catechist, himself a leper, and a former inmate of the Almora Asylum. For many years he served with zeal and efficiency as a teacher among his afflicted brethren, and was a standing proof that even leprosy need not debar a willing mind from find-

**A leper
Catechist**

ing useful work. Padiya conducted daily services morning and evening, and taught seven boys in his little school during the day. He also visited the lepers from house to house, and gained the respect of all the inmates. If the Hindus or Mohammedans were ill they usually sent for Padiya to comfort them, and to pray for them, sometimes, when dying.

Ambala calls for only a brief reference. The fifteen lepers for whose support the Society had for many years been responsible were, in 1884, provided for by an enhanced allowance made to the Asylum from the District Fund. The Mission was, in consequence, relieved for some years from any demand for help at this station.

Kashmir continued to receive substantial aid during the Society's third quinquennium. As a result, we read of fourteen lepers being treated medically and supported permanently. "Various stages of corruption, most loathsome and distressing even to our accustomed eyes," is the description of these cases given by a medical missionary. He further adds:

We heartily thank you for enabling us to prosecute this grand work of *constantly* tending these poor outcasts, and of *constantly* speaking to them of Christ Jesus and His love.

CHAPTER IX

1889-1893

“If there be some weaker one,
Give me strength to help him on ;
If a blinder soul there be,
Let me guide him nearer Thee.”

—*Whittier.*

I N the year 1889, to which our narrative now brings us, the death of Father Damien from leprosy directed world-wide attention to the disease and its victims. It is not too much to say that the facts then brought to light were a startling revelation to people well-informed on general topics. The knowledge that this foul disease, regarded by so many as a hideous nightmare of the dark ages, should still be prevalent in practically all countries save those of Western Europe (and many, even of these, have their infected areas), gave a rude shock to the public sensibility. Of Damien, to whose self-sacrificing life and death reference has already been made, it may be said that through the attention directed, by his fate, to the problem of the leper and his disease, he accomplished as much by his death as by his life. The case of the heroic priest of Molokai aroused the British nation to the fact

that, in the words of Dr. Pernet in the "Quarterly Review" for April, 1903:

It (leprosy) exists in an endemic form in practically all our possessions beyond the seas, such as India, Burma, and other Asiatic dependencies; the West Indies, British Guiana, South Africa, the Fiji Islands, and, to come nearer home, Cyprus.

**The lepers
of the
Empire.**

Our great Canadian dominion has its leper settlements, small ones happily, both on its east and west coasts, while our Australasian colonies are by no means exempt. Egypt, and the vast Sudan territory, with Nigeria and Hausaland, are all seriously affected by the scourge, and only the most vague estimate can be formed as to the terrible total of lepers to be found in countries wholly or partially under British rule.

The interest created by Damien's death led to the formation of the Damien Memorial Fund, with His Majesty King Edward (then Prince of Wales) as President. The principal result of this movement was the appointment of the National Leprosy Commission, which deputed some of its selected members to investigate the question of leprosy in India. An elaborate report, containing statistics and information of great value, was issued by the Commission. On the two vital points of contagion and heredity, the verdict of the Commissioners was, that, while leprosy is contagious, it is happily not hereditary. It was added in the Report, that the influence of contagion in the spread of the disease was comparatively limited.

On these two essential points of contagion and heredity, it will be seen that the Report of the Commission practically approved the methods of the Mission to Lepers. Not intentionally, or officially, but none the less really so, since the Society was already working on the lines so strongly approved by the Commission. Leprosy being contagious, it must be a very practical step towards its extermination to isolate thousands of the worst cases as the Mission is doing. Being, on the other hand, not hereditary, it must check the spread of it to separate the children, while still untainted, from their diseased parents. It is thus clear that by the provision of Leper Asylums and Children's Homes, the Mission had, quietly and without public recognition, anticipated alike the recommendations of the Leprosy Commission and the legislation of which it was the forerunner. A Lepers Act, applicable only to Bengal, was passed in 1895, and this was followed by a measure for the whole of India, which recived the assent of the Governor General on the 4th January, 1898. Its objects, as well as its limitations, are indicated by its title, viz. :—

**A Lepers
Act.**

An Act to provide for the segregation and medical treatment of pauper lepers, and the control of lepers following certain callings.

This Act, which represents the present position of legislation on the subject, is strictly permissive, and only comes into force when the Local Government of any given district has declared it

applicable thereto. It is, however, a step in the right direction, and, thanks to increasing co-operation between the various governing bodies of India and the Mission to Lepers, there is good ground for hope that the day is not far distant when some really adequate measures will be taken for the healing of India's open sore.

In tracing the story of this Society, the appearance from time to time of the European leper moves our especial compassion, and brings home to us the terrible fate of our fellow countrymen stricken with this foul disease. Not a few English, or English-speaking, men and women suffering from leprosy have been ministered to, in one form or another, by the Mission during the last fifteen years. It has more than once seemed as if the time were at hand for the establishment of an Institution in which they could be suitably accommodated, as a separate community. But hitherto some obstacle has always prevented the realisation of this plan, and the many European victims of this dreadful malady are still without a special Home.

English-speaking lepers.

The most widely known of these sufferers was brought to the Society's notice in the period covered by the present and immediately succeeding chapters. The first reference in the records of the Mission to Miss Mary Reed is in the Annual Report for 1891, in which it is said:—

Most deeply pathetic is the story of how our staff of workers among the lepers has been so strangely reinforced, by the addition of a lady missionary of one of the American Societies, who has contracted the disease

in the course of her work in India. The Committee have appointed her as agent in one of our Asylums, as it is her earnest wish to spend her remaining strength in this special work to which she has been so mysteriously consecrated.

The Asylum to which Miss Reed was appointed was at Chandag Heights, and it was there that she ministered with devotion and success to her fellow sufferers for the following twelve years. During that period the number of inmates more than trebled, substantial houses and a neat little church were erected, and, best of all, many sad hearts were comforted, and many souls re-born. Further references will follow in their proper order to Miss Reed's faithful and sympathetic service, but some allusion must be made here to the diagnosis and to the arrested development of her disease. The story of her life and work has been told by the author elsewhere,* and need not therefore be repeated here. But, in view of the fact that fourteen years after the discovery by which she became dedicated to work among lepers, she is in comparatively sound health, and is neither disabled nor disfigured by the disease, it is well to re-state on what authority Miss Reed was declared to have contracted leprosy:—

Dr. P. A. Morrow, of New York City, is regarded by the medical profession in America as a high

*Mary Reed, Missionary to the Lepers, with portrait and introduction by Rev. F. B. Meyer, B.A. Price, 2s. 6d. Marshall Bros., Paternoster Row, E.C., or the Mission to Lepers.

Miss
Reed's
Case.

authority on leprosy and kindred diseases; while in England the names of Sir Joseph Fayrer, M.D., and Mr. Jonathan Hutchinson, F.R.C.S., of London, will be recognised as those of eminent specialists, both of whom were members of the Committee of the National Leprosy Fund. Dr. Chowky, of Bombay, was one of the medical commissioners appointed to investigate the disease in India. *These all, independently of each other, and after long and careful examination, diagnosed Miss Reed's case to be one of undoubted leprosy.* Sir J. Fayrer and Mr. Hutchinson both urged the necessity of good diet and healthy climate in order to prolong life; but none of these specially qualified judges *doubted for a moment the nature of the disease.* One of these physicians encouraged her to expect a considerable period of working life, if under healthy conditions. Aided by these, he anticipated that her naturally strong constitution would for years withstand the inroads of the disease, unless it proved to be of an especially malignant type. (In Leper Land, p. 144).

It was my privilege to meet Dr. Morrow in New York in 1904, when he assured me that he quite clearly recollected Miss Reed's visit to him. The symptoms were, at that time, so pronounced as to leave absolutely no doubt in his mind as to the nature of the complaint. Medical testimony such as I have cited should be conclusive, but it may be added that it has been confirmed not only by Miss Reed's own conviction, but by the observation of experienced judges, such as Mr. Wellesley C. Bailey (who visited her in 1895), Miss Budden, of Pithoragarh, who was intimately associated with her in the earlier years of her work among the lepers, and others.



Leper Girls in the Purulia Asylum. Shusilla in the centre.

With reference to the fact that Miss Reed is at the time of writing (1905) enjoying a surprising degree of health, it should be stated that not only has she resided for twelve years at an altitude of 6,500ft., but that she has during the past eighteen months been taking a much-needed furlough. But, while not ignoring these considerations, those who know Miss Reed best, gratefully recognise that the disease has been arrested, and strength given her, in answer to the continuous prayers of her many friends. To these she herself attributes the ability to labour so long amid surroundings naturally so depressing.

A pitiable instance of a European being stricken with leprosy was that of Mr. C. W. Jackson, a former Government servant in India, who developed the disease while under thirty years of age. After being unsuccessfully treated by London physicians, he travelled for some years, finally finding a resting-place and an opportunity for usefulness at the asylum at Dehra-Dun. Here, like Uzziah the King, he "dwelt in a several (or separate) house, being a leper," and for many years found some amelioration of his own lot in seeking to lighten the burden of his many fellow-sufferers in the Institution. Dr. McLaren, the able and sympathetic superintendent, encouraged him in these efforts, and not a little of the comfort of the inmates was due to Mr. Jackson's kindly care. Though he had then been compelled to go on crutches for several years, Mr. Bailey reports in 1896, that "to his energy, executive skill, and kind but firm administration, is largely due the

state of perfection to which this beautiful institution has attained.”

**Mr.
Jackson's
work.**

Mr. Jackson died in 1897, and was deeply mourned by the lepers of Dehra, not only for the practical service he had rendered to them, but also on account of his consistent Christian character. His successor in the little bungalow, and in some of his duties, was an educated Eurasian, who was brought under the notice of the writer in Bombay in 1900, and who, for the remaining three years of his life, greatly appreciated the comfort and seclusion of his little home at Dehra.

Although the long cherished project of a special retreat for European lepers has not yet been realised, the Mission has erected a commodious ward in connection with the Sabathu Asylum, in which for many years one or more inmates have found a quiet home. Its present occupants are two educated young women, both Europeans, one of whom was a school teacher in Calcutta. These two companions in misfortune write in grateful terms of the comforts provided for them. The Mission has also provided a separate ward for male Europeans. Amongst its inmates was one of the Boer prisoners of war, who was deported of his taking the oath of allegiance. Since his departure at least two others have been admitted. Further evidence of the liability of Europeans to the disease is found in the presence in the Calcutta Asylum of six lepers of European descent in the year 1885. If the reasons for reticence were not so conclusive, the writer could cite recent cases of Englishmen contracting

disease, cases which would awaken wide-spread sympathy if the details could be divulged. This, however, in the interests of the sufferers themselves, as well as on other grounds, would be undesirable at present.

Of the five years now under notice, 1890 was conspicuous for substantial progress. In the early part of that year the Mission ventured to hold its first public meeting in London—at Exeter Hall. The Chairman was T. A. Denny, Esq., who made the very practical proposal that the meeting should pledge itself to raise a thousand pounds for the extension of the Society's work, and himself contributed handsomely towards the sum suggested, which, it is satisfactory to note, was realised in a few months. Included in this special fund was a generous gift of £250 by a member of the Committee, for the erection of an asylum, and a home for untainted children, at Neyoor in Travancore. The same valued friend has since given, annually, the amount necessary for the maintenance of the institution which owed its existence to her liberality. In addition to this, she has provided a small asylum for women. The Committee was greatly encouraged in this same year by a munificent gift from Georgiana, Countess Seafield, for the erection, at a cost of £500, of a much-needed asylum at Asansol, to which further reference will be made.

**A
generous
helper.**

The continued development of the work called for the presence, in India, of its principal executive officer, and accordingly Mr. Bailey spent the winter of 1890-91 in an extended tour

through that country. This long and arduous journey was productive of lasting results.* Not only were the workers cheered and counselled, and existing stations strengthened, but operations were commenced in several new centres. As more accurately describing his relation to the work of the Society, Mr. Bailey's official designation was at this time amended to that of Secretary and Superintendent.

Other events scarcely less fruitful in consequences, though of a different kind, were the two visits paid by Mr. Bailey to Canada and the United States in 1892 and 1893. In the Dominion especially he met with much encouragement. The sympathies of the loyal Canadians went out to their stricken fellow-subjects in India, and many new auxiliaries were formed. Apart from the larger centres, the result in Guelph, Ontario, was particularly notable. To this place he was introduced by a minister widely known and widely loved in Canada—Rev. Dr. Wardrope, who is still a valued officer of the auxiliary he did so much to form. But the special gift of Guelph to the cause of the lepers was the hearty sympathy of one of its most respected families, and especially of two of the members of that family—Mrs. Watt and Miss Lila Watt, B.A. From the first Mrs. Watt gave a whole-souled response to the needs and sorrows of the lepers. Not only has she, by pen and

**Help from
Canada.**

*A detailed account of this most interesting journey, under the title of "The Lepers of our Indian Empire," may be procured from *The Mission to Lepers*, 2s. nett.

voice, eloquently pleaded their cause throughout Ontario, but has encouraged her gifted daughter in the same service. Miss Lila Watt, though at first like her mother an honorary worker, was later to be called out into the full service of the Mission, as Deputation Secretary for North America.

Not to very many do the needs of the lepers appeal with irresistible power. But into some sympathetic ears their cry enters, with an insistence that will not be stilled. To a few missionaries in foreign fields the call to labour *among* the lepers, comes with an unmistakable emphasis. And to some of the helpers in the homelands the call has come with equal clearness to labour *for* them here. To this bright Canadian home, appropriately called "Sunny Acres," came the summons, and bravely was it responded to, and mother and daughter are still doing loyal and devoted service in this sacred cause. Mention must not be omitted of another beloved daughter, Miss Louise Watt, B.A., given from the same happy home circle, first to several years' efficient service to the Mission in its Edinburgh Office, and later, as a result of that, to Mission work among the women of India.

Further impetus was given to the work of the Mission by a paper prepared by Mr. Bailey, and read at the Decennial Conference of Indian Missionaries, at Bombay in December, 1892. This was followed by an address delivered by him as a delegate to the World's Congress of Missions at Chicago in 1893. Such opportunities were valuable in making manifest, not only the clamant

need for the Society's work, but also its efficient and economical methods and its gratifying results.

**The
"Story"
and its
writer.**

A most useful addition to the limited literature of the Society was made by the publication in 1891 of "The Story of the Mission to Lepers." This was written by Miss Harriet S. Carson, of Dublin, who had been a valued helper from the formation of the Mission in 1874. Totally blind from the age of twelve, Miss Carson resolved that this heavy affliction should not prevent her being both useful and cheerful. Her little book has passed through many editions, and has rendered more service to the cause of the lepers than we can ever know. Its usefulness began with its first issue, to Miss Carson's great joy. "We can never forget her words, 'Ah, the reward is too great,' or the expression of her face" (writes Mr. Bailey) "when we told her how, in response to the sending out of the *first* copy of this little book a gentleman in Scotland had sent a cheque for £50." But it was not only with her pen, that Miss Carson served the lepers. Though both she and the companion with whom she lived, were possessed of very limited means, they contrived for many years to contribute £4 annually for the support of a leper child. I say *contrived* advisedly, since the sum was secured by the application of consecrated ingenuity—amongst other ways by the sale of old newspapers and bags collected for them by their friends. On the last day of January, 1904, Miss Carson was called to higher service, and went in to "behold the King in His beauty,"

leaving as her farewell words to her companion and friend, "May peace and blessing be yours in abundance, and now good night, till we meet in the morning." Miss Carson's memory will long be cherished by those who knew of her life of suffering and service, and especially by the inner circle of the Mission to Lepers.

The home organization was further strengthened in 1892, by the formation of the Belfast auxiliary, which immediately became, and has remained, one of the strongest of the Society's branches. The aim of the members was to raise £200 a year, to be equally divided between the Asylums at Bhagalpur and Chandag. It is a pleasure to record that this ideal was practically realized in the following year, when the Belfast contribution amounted to £197 9s. 7d.

Before turning to the development of the work abroad, it only remains to be noted that in the central year (1891) of the period under review, the Committee were led to ask, of God and of His people, an income of £5,000, and it is recorded with gratitude that the answer to these requests came in the form of £5,512. It should further be added that, in order to make the title of the Society correspond to its enlarged field, it was amended to "The Mission to Lepers in India and the East." The reason for the addition will be apparent in the following chapters.

CHAPTER X

1889-1893—(continued)

“When it shall come to pass that the leper shall pass out of this world, he shall be buried in his hut and not in the churchyard.”

—*Old English ritual for the expulsion of the leper.*

“AND these from the land of Sinim” might serve as a motto for the present chapter, as the time has come to chronicle the extension of the work to the lepers of China. As this was the outstanding feature of the foreign developments during the quinquennium now under notice, we will accord it the first place, and afterwards note the many new stations in India. Up to the close of 1888, we find asylums have been built, or aided by grants, at nineteen stations in India, including Burma and Ceylon, the amount expended directly on these stations in that year being £1,295. So rapid was the expansion during the ensuing five years that, by the end of 1893, fourteen new stations had been added in India, six in China, and two in Japan, making a total of forty-one stations, and an expenditure for their maintenance of £5,562. A rate of progress such as this shows, if any such evidence were required,

that the Mission was meeting a very real and urgent need, and meeting it in a manner which secured at once the approval of God, and the sympathy of His stewards.

Figures, I am well aware, are notoriously dry and uninteresting. They are not poetry nor, in the case of this book at least, are they fiction. But I ask the reader just here, and once for all, to reflect that the figures which must needs appear from time to time, are really eloquent when properly understood. So many leper asylums built or children's homes opened! So many inmates—so many baptisms. What do these commonplace numerals represent? If you and I, my reader, were homeless and friendless, stricken with a foul and fatal disease, what, then, would *the provision of an ever open door mean to us?* A door, moreover, within which were food, shelter, and security,—balm for our wounds, and sympathy for our sorrows. And all this, and more, the opening of every new asylum of the Mission means to many a suffering man and woman. Commonplace, did we call these figures? Oh, but they are full of profound meaning when rightly interpreted. Every unit of them stands for a tragedy—for tragic in truth is the lot of the leper. Superficially regarded, how unemotional they seem, yet how deeply charged with pathos they are in reality. May I beg my reader to remember, then, that every addition to the total of these homes of hope means a new point of light in the black darkness; and that every additional inmate represents a fellow creature comforted, and a human heart

**Eloquent
Numerals.**

made glad. Think, for instance, of the dire need of the lepers of China, concerning whom an experienced missionary of the C.M.S. (Dr. Horder, Pakhoi, South China) wrote in 1892 :—

Little or no provision is made for the leper in China. He is forced from his house and friends, divorced from his wife, separated from his children, and left entirely without means to obtain a living. Only a few days' journey from here, a mandarin, during his residence of two years, put to death 300 lepers.

Chinese
cruelty. With reference to this appalling statement, Dr. Horder added that he had repeatedly questioned officials who were in a position to know, and they had frankly admitted it to be true. Supplementing this, Mrs. Horder wrote : " At Ko Chow, two or three days' walk from here, lepers are literally buried alive," and added, that as many as 300 were believed to have been disposed of in this barbarous manner.

Some of the causes which contribute to the spread of leprosy in China are suggested by Dr. P. B. Cousland, a medical missionary of the English Presbyterian Church, whose valuable testimony has been already quoted.

As to the causes of its prevalence, the poverty of the great bulk of the people, poor food, overcrowding, general dirtiness, absence of segregation, and the hot, moist climate, provide a chain of conditions very suitable to the propagation of leprosy. . . . Lepers, if poor and friendless, are sometimes ejected from the village, and drag out a miserable existence, covered with

filthy rags, sleeping in the courtyards of little-frequented temples, and stretching out their poor, fingerless hands for charity by the roadsides.

From the opening of the Swatow Medical Mission in the early sixties, a limited work had been done among the lepers. This, however, had to be discontinued some twenty years later owing to the pressure of other claims. From the beginning of missionary effort among them, these stricken souls had shown themselves specially responsive to the message of the Gospel. They had, moreover, proved both earnest and efficient in their efforts to transmit its teachings to others. Their zeal for its dissemination was, doubtless, in proportion to their sense of the blessings it had brought to them. Christianity would soon secure its rightful place in China if all its adherents were as active and earnest as the leper converts of Swatow.

Not many miles from the city of Kityang is a village called Saipou, where a remarkable work of God began in 1867, through the conversion of a leper named A Ia while at the hospital. While there he gave no sign of having embraced the truth; but some months afterwards an unknown inquirer sent from Saipou for a supply of hymn-books, and soon afterwards the leper appeared, asking baptism for himself and two aged women who accompanied him. The missionaries were astonished at the amount of their knowledge of Christian doctrine, and gladly received them into the Church. Others followed, although Saipou had never been visited by the missionaries. An

A Ia and others.

evangelist was stationed among them, and a room was hired for the preaching of the Gospel. In 1871 the leper A Ia died, but by this time there were thirty-two members in Saipou. There are now upwards of a hundred adult members of that congregation.

**Zealous
leper
converts.**

Another instance was that of a young lad, a leper, who, on his return from the hospital, was the means of interesting some leading men in his native town. The work extended, until now there are two congregations, one of which meets in the house of the most influential of these men, who himself conducts the services.

By the faithful testimony of another leper, on his return home from the hospital, ten or twenty enquirers were gathered round him, at a place called Nathau, all deeply interested in the Gospel. An evangelist was sent to give them further instruction, and they then began to manifest their faith in God by the destruction of their idols and ancestral tablets. Persecution followed, but it did not succeed in turning them from their faith in Christ.

It was from the pen of Dr. Duncan Main, of the C.M.S., that the first appeal on behalf of the lepers of Hangchow reached the Committee. In presenting the plea of these helpless people, he wrote:

Leprosy is very common. We have lepers coming to us seeking relief almost every day. . . . At certain seasons they may be seen by the score lining the roadsides, exposing their awful condition, and asking for charity. A grant of £200 would build and fit up a very



Lepers making Nets ; Hiao Kan Asylum, China.

nice little hospital, and £50 for the first year would enable us to do a great deal.

The response to this appeal was a remittance for the erection of an Asylum, and a promise of an annual grant for its maintenance. Accordingly, on St. Andrew's Day in 1892, in the presence of a large gathering of missionaries, nurses, converts, and other visitors, this new home of hope was opened for the lepers of Hangchow. This provision, however, was only for the men. In the same year a further grant was made to secure a small hospital for women, to the great joy of Dr. and Mrs. Main, the latter of whom had pleaded the cause of her afflicted sisters. A Home for the untainted children was recognized as an imperative necessity, and its addition made a complete equipment for the Society's work at Hangchow, though not on an extensive scale. The first inmates of the men's Asylum included boys of sixteen and men of fifty-four—some of them beggars, and some well-to-do farmers. These latter, especially, were hoping for cure, and longing to return to their friends and families. Slowly, however, this hope faded, until at last they could no longer resist the terrible conviction that death only could set them free.

**Hang
chow
helped.**

Lo Ngwong, in the Fuh Kien province, is the next Chinese station to be noted, though the effort at first was limited to the appointment of a catechist to work in the neighbouring leper villages. In appealing on their behalf, the Rev.

J. S. Collins, C.M.S., writes in reference to a service he had himself conducted there :

It is such a pleasure to bring hope to the hopeless in this life, and they fully appreciate it. . . . Their physical misery and their soul's need could not well be exaggerated.

Hope for the hopeless. In connection with the large Medical Mission Hospital at Pakhoi, a ward for lepers was found to be urgently needed, and in 1891 we find the Mission to Lepers making a grant in response to an application from Dr. Horder. To this was added, in the following year, a sum sufficient for the support of a native teacher, whose labours resulted in the baptism of seven lepers in 1893.

From Kucheng, near Foochow, a very pathetic appeal reached the Committee, again from a missionary of the C.M.S., the Rev. W. Banister. He wrote :

I have heard with very great thankfulness that your Society has determined to extend its operations to China. . . . Just outside the west gate of this city there is a colony of lepers, who live in two groups of small and dilapidated Chinese houses, and who receive a wretched pittance from the Government. I believe it is fifteen cash, which is about six cash less than a penny (per day).

To this colony of distressed and miserable souls, a sad addition had just been made. One of the most valued catechists of the C.M.S. had become a leper, and, perforce, a member of this doomed community. The old man carried his

Christianity with him, however, and in Mr. Banister's words, became "a veritable apostle" among his fellow-sufferers, eighteen of whom shortly afterwards received Christian baptism. This good old man continued "to teach and preach Jesus Christ," till his sufferings were terminated by his death a year later. He exercised, to the last, a powerful influence over the lepers, and both by his life and teaching, commended the Gospel he professed. It was felt that the misery in which these unhappy people were living demanded practical as well as spiritual help, and £200 was granted for the erection of an Asylum for forty-eight inmates, with kitchen, hall, and a chapel. The mere prospect brought new hope to the lepers, and when the inevitable difficulty as to the purchase of a site arose, they had a characteristically *Chinese* proposal for dealing with it. They plainly intimated to the unwilling owner, that, if he persisted in refusing to sell, and in thus delaying the erection of their new quarters, they would feel obliged to go in a body and *take up their abode at his house*, until such time as he came to his senses and concluded the bargain! It is not surprising that this proved effectual, and that the site was secured, and the Asylum opened, the following year.

**Irresistible
pressure.**

During this same quinquennium, the Society's operations were extended to Central China, and, in co-operation with the London Missionary Society, an Asylum at Hiao Kan, about forty miles from Hankow was established. Lepers were found to be numerous in this district, and

entirely neglected, so far as native help was concerned, and the Committee gladly entered this open door. That the grant of £200 for the erection of an Asylum was both needed and appreciated, will be evident from Dr. Griffith John's letter of acknowledgment:

**Dr.
Griffith
John.**

I feel that I must send you a line of thanks for the generous way the Mission to Lepers has responded to our appeal for help. . . . The matter has been on my mind for some time, but I could not see my way to move in this particular direction till Dr. Walton made his appearance among us. To my great joy, I found he was quite prepared to go in, heart and soul, for the scheme. . . . I am sure that all this is of God, and that you will have good reason to rejoice on account of the extension of your work into the very centre of this great empire.

At Kien Ning Fu, also, work was begun in 1892 by the appointment of a native evangelist, who was supervised by Dr. Rigg, of the C.M.S. Medical Mission. An outbreak of violent opposition against even medical work, culminated in riots and in the temporary abandonment of the general work of the station. But the leper catechist worked away unnoticed, and therefore unhindered. He was himself a leper, and had been educated in the Mission School at Foochow. He was an efficient and faithful worker, and was the only Christian agent permitted to continue his work during those troublous times.

Thus, slowly, was the midnight gloom beginning to yield to the first glimmer of early dawn, in a few of the lazar villages of the land of Sinim,

CHAPTER XI

1889-1893—(continued)

“ My life is a torture, afflicted as I am with this filthy disease, and I want enough money to buy a dose of morphine to put an end to it.”

—*A Japanese Leper.*

THIS terrible sentence is charged with the despair engendered by this hideous malady in a country where its victims are regarded as being actually beyond the pale of humanity. To the people of Japan, with their devotion to the useful and the beautiful, the leper is a standing offence against two of their most cherished ideals. Hence it is, that—their civilization and energy being untempered by Christian compassion—they have hitherto neglected their lepers—estimated at the terrible total of 200,000. Now and then, however, individuals from this host of stricken beings refuse to be ignored, and in sheer desperation Lazarus displays his ghastly sores, and compels the easy-going and the well-to-do to give heed to his cry. The words I have quoted were spoken by a Japanese leper to a citizen who was aroused from sleep to behold a burglar, covered with leprosy, and entirely naked, kneeling by his bedside!

A strange prescription.

Listen to another tragedy of horror and superstition combined. An old woman, whose home was a hut in the forest, had a son of thirty-seven stricken with leprosy and slowly dying. The native doctor declared that the leper must eat the body of a stillborn infant! The unhappy mother succeeded in procuring this ghastly diet, and when the police had carefully searched her hut, but without discovering any traces of it, she finally pointed silently to a saucepan on the fire, in which "the little, dismembered limbs were being stewed."

Terrible as these cases are, it is none the less true that both of them appeared in the newspapers of Japan, less than five years ago. They are quoted from the report of the Kumamoto Leper Asylum, whose secretaries and superintendents are three English ladies, whose work brings them into contact with instances scarcely less shocking.

It was from two of these workers (Miss Riddell and Miss Nott) that an urgent appeal on behalf of Japanese lepers reached the Committee about the end of 1893. Moved, alike by womanly sympathy and Christian compassion, they felt that such help as missionary effort could give these wretched people must not be longer withheld, and they determined to found a hospital for them. The Church Missionary Society, to which they first applied, were not able to undertake the financial responsibility, though in hearty sympathy with the effort. It was with genuine satisfaction that the Mission to Lepers found

themselves able to respond to the appeal, which was next addressed to them, and, encouraged by a grant of £200, these brave women determined to "arise and build."

Though the Government of Japan leaves the leper to fester and die in the huts and holes, (literally *holes in the ground* in some instances) in which he hides his misery and his shame; and though Buddhism has neither hope nor help for him, as he dies by inches at his favourite shrine, yet the humane instinct of enlightened Japan gives cordial approval to such works of mercy as we are describing. Indeed, the admiration for this work, shown alike by the Hindu (who regards the leper as an accursed outcast) and by the Buddhist of Japan (who describes him by a word signifying something no longer human) may be regarded as an unintentional testimony to the superiority of Christianity over the merciless creeds of the East.

In her original letter appealing for help, Miss Riddell states:—"The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this.'"

**A con-
vincing
argument**

The testimony of the garrison doctor was that "only Christians would think of such a thing." And they only think of it, and embody their thoughts in deeds, in proportion as they are constrained by the love of Christ and recognise that His Gospel is not merely *for all men, but for all*

the man. Christ has redeemed the whole of humanity, and His purpose is that men should be blessed alike in spirit, soul and body. And while no Christian work fully realises the ideal in the mind of the worker, yet it is cheering to find such real comfort and hope brought into the lives of the lepers as is described in the report of a visitor from Nagasaki to the Kumamoto Hospital :—

**From
purgatory
to
paradise.**

To appreciate the Leper Hospital properly, one should go first to the Hon-myō-ji, or Buddhist Temple for the worship of Kato Kiyomasa, who is supposed to be specially the deity who succours lepers. It is a scene of misery that, once witnessed, can never be forgotten. To go from this scene of dirt and misery to the clean, quiet rooms and sunny gardens of the Hospital, and watch the looks of thankful resignation, nay, cheerfulness, on the poor lepers' faces, can only be compared to the change described by Dante, in his transit upwards from the infernal regions to the quiet resting-place before entering Paradise.

Another plea for help came from Japan in the same year, this time from Miss Youngman, of the American Presbyterian Mission at Tokio. She was especially concerned for a number of Christians whose lives were rendered miserable by the ostracism consequent on their malady. Among other pitiable cases, Miss Youngman wrote of three Christian lepers, closely shut up by their relatives to conceal the disease and avoid the disgrace involved. In the appeal for aid to build a small refuge for these sufferers and others, it was stated that already a Japanese convert and



Inmates of the Asylum at Kumamoto, Japan.



Lepers at the Tokio Asylum, with Christmas decorations put up by them.

his wife had offered to devote their lives to superintending the Home, and a Bible woman had volunteered to teach the inmates.

Again, through the good hand of God upon them and their work, the Committee were enabled to respond with a remittance of £200, and an Asylum was erected that has proved an earthly Paradise to hundreds of lepers, in contrast with their otherwise wretched existence. Though carried on in conjunction with the Kozensha (a local benevolent society), the Tokio Asylum is the property of the Mission to Lepers, who are responsible for its maintenance. The Society has also continued to make substantial grants on behalf of the Asylum at Kumamoto, and to both these institutions future reference will be made in due course. When it is added that, with the solitary exception of a Roman Catholic Home in the middle island, these two Asylums represent the only provision, civil or religious, for the 200,000 lepers of Japan, it will be evident how many blighted lives and broken hearts there are among these sufferers in that fair and enlightened eastern land.

**Help for
Japan.**

The progress already recorded, in the establishment of six new centres of work in China and two in Japan, would in itself indicate healthy growth in the Society's work during the five years under review. But the development in India was still more marked, as no fewer than fifteen new names appear in the list of stations for 1893 which were absent in 1889. In some of these places, the help needed was limited; in others it

was large. But all meant physical or moral benefit to outcast men and women in one form or another.

One of the first, and, as it has proved, one of the most successful of these new openings, was Mandalay. In Burma, as in Japan, Buddhism discharges its duty to its lepers by casual charity, thrown as it would be thrown to dogs, and reaching but one here and there of these wrecks of humanity. But happily there was one eye that pitied and one heart that planned, and in the Rev. W. R. Winston, of the Wesleyan Methodist Missionary Society, the lepers of Mandalay found a friend. Moved by the pitiful condition of the many sufferers whom he found begging, rotting, and dying, on the steps of the pagodas, and forming a ghastly contrast to their florid architecture and garish ornaments, Mr. Winston succeeded in securing a suitable house, with accommodation for fifteen inmates.

It was, however, reserved for his successor, the Rev. Arthur H. Bestall, to welcome the first of Mandalay's lepers into this place of refuge. It would naturally be supposed that the mere knowledge, that such a haven for these human derelicts existed, would at once ensure its being filled. By no means. How could a conception so utterly transcending their wildest dreams reach the dulled intellects of these poor creatures! A Home, not merely a house, but a *home for them*, and all without money and without price! Impossible! It could only be a plot to kidnap and kill them—all the more as the

**They
couldn't
credit it.**

invitations came from the mistrusted foreigner. But on this point it is right that Mr. Bestall should himself tell how he secured the first inmates of the Home in which his ministry, and that of his co-workers, has brought comfort and hope to hundreds of sufferers since. Mr. Bestall thus describes his experiences :—

It is eight months to-day since I set out, in the early morning, to persuade a few lepers who lay dying beneath the shadow of Mandalay's pagodas to enter the refuge we had prepared for them.

Persuasion was my only means of gathering them in. To many I was an executioner. What could I want with them, except to put them to death? "We pray thee, let us remain here," some said. "For mercy's sake, do not take me," others pleaded. All were in great terror. I could not but be touched by the timid, fearful attitude of many, and I was very thankful when I saw the first leper on his way, in a bullock cart to our Leper Home. It was sad to see how they hugged their wretched dwellings and clung to their filthy haunts. Christian philanthropy they could not understand. I promised them permission to return if they did not like the Home.

The first day's work of rescue was a long one, and the breakfast ran into the tea hour before I returned with seven inmates for the "Home for Lepers."

We had started with a small bungalow, capable of housing fifteen inmates. In a little while the number was completed, and I thought of extending the work. I made use of the sufferers already gathered in, sending them out on bullock carts in charge of a faithful Tamil helper, to advertise the comforts of the home to their leprous countrymen. With this help I have extended the work, and built four new houses for the reception of

further cases. So that now we have three large bungalows and two hospital buildings, a caretaker's house, and—for the purpose of preparing food for the settlement—a substantial brick cookhouse. To-day we have fifty inmates in all stages of the disease, of all ages, varying from a little girl of twelve years to an old man who has hair as long as a woman's and as white as snow, and who is entered in the books as "aged 106 years."

Lack of space forbids further quotation, and detailed, though pathetic, accounts of individual cases must be omitted, such as Ma So, a woman whom the foul disease had robbed of hands and feet, until, blinded and maimed, she could only crawl on elbows and knees. In a hut specially prepared for her the missionary ministered to her needs. It was little that her enfeebled mind could grasp, but her last petition was: "Lord Jesus, I am Ma So, a dying leper; take me in my weakness and save even me." May we not hope that He who cleansed the lepers, and gave the promise of Paradise to the penitent thief, heard and answered?

**Ma So's
Prayer.**

Again, we read of an old man, handless and almost blind, cared for by a little granddaughter of nine, who cooked for him and clung to him with a child's affection when all others had deserted him.

One of the first converts was Maung Sin, who had once been a member of the King's Guard with fifty rupees a month, and the command of fifty men. Fatally stricken, he is able to say: "My body is leprous, but my spirit is not smitten by disease."

Before concluding our present reference to Mandalay, it is a pleasure to state that when, in 1893, Mr. Winston was enabled to resume his work, he found sixty-five lepers being sheltered and cared for in the home he had been privileged to establish. Among recent arrivals reported by him, we note the Tamil servant of a local civilian ; a mother with a bonnie little daughter of seven years, *both* lepers, and an Englishman in sore need of the comfort and care of the asylum. Here, as elsewhere, efforts were made to separate the untainted children, and the inmates of the Children's Home are reported as healthy, happy, and well-behaved, and as making good progress in Biblical and general knowledge.

At Bhagalpur, in the northern part of Bengal, the need for an asylum for the many lepers of the district was felt for some years before the way became clear for its erection. Though many obstacles had to be overcome, there were also encouragements. A considerable sum was given by a native gentleman of the locality for the benefit of lepers. This was made over by the Government to the Mission to Lepers and formed the nucleus of a fund for an asylum. Finally, the missionary to carry the scheme through was found in the person of the Rev. J. A. Cullen, of the C.M.S. Mr. Cullen's compassion for the lepers was first awakened through his visit to a European leper, an ex-official of the Government. Stricken, isolated, and blinded, this poor fellow lived for years in loneliness, and gratefully appreciated the visits of the missionary. He afterwards

**Beginning
at
Bhagal-
pur.**

showed his gratitude by gifts of medicine to the asylum.

Ultimately all difficulties were surmounted, and in 1890 a property well adapted and with a good house on it was secured, and in the following year nineteen sufferers were being tended and taught. One year later extension was necessary, and not only were the additional houses filled as soon as completed, but the first fruits of the spiritual harvest were apparent in changed lives and in the developement of a moral sense among those who, through years of wandering and neglect, had sunk to a terrible depth of degradation. The labours of an efficient catechist resulted in several conversions, and doubtless there would have been more but for fear of the consequences, not to themselves but to their relations. "If I confess Christ my wife and family will be put out of caste," was a remark often made by lepers, convinced of the truth but deterred from expressing it by dread of the results to others,—an incidental but striking proof of the iron bondage of caste.

"The Christaram Asylum for Homeless Lepers" is the inscription that arrests the eye of the traveller, as the Bengal and Nagpur train runs into Asansol, a busy railway centre about 130 miles north-west of Calcutta. "Christaram!" How many have wondered in passing what it meant? The word has a beautiful meaning, and the institution embodies a beautiful thought. "Rest in Christ" the name signifies; and the asylum perpetuates the memory of two men whose lives were in all respects an absolute

contrast, namely, a Scottish noble and an Indian leper.

Christaram was the name taken by the first inmate of the Purulia Leper Asylum when, some two years after his admission, he publicly confessed his faith in the Saviour whose servants had sheltered and tended him so long. He was by this time sixty years old, a maimed and helpless leper, and, as it proved, had less than a year of life left to him. Surely there was nothing for him to do, a poor, afflicted man, and only come so late to the knowledge of the divine love. But poor Shidam Banwar, the Hindu, had thought much and waited till no lingering doubt was left, and when at last he stepped into the light as Christaram the Christian he came completely. During the year that remained to him for witness-bearing, his life was both burning with love and shining with lustre. By his devoted and consistent character he wielded a real influence in the asylum, and when he realised that his spirit was soon to leave the "poor rib-grated dungeon of the holy human ghost" he called his fellow-sufferers to his bedside, and sought their pardon if ever he had grieved them by an unkind word, afterwards pleading with them to live together in peace and concord.

A moment's reflection will convince us that to such as Christaram the story of Jesus has a peculiar charm. Instead of a curse, here is blessing indeed. For the outcast a home; for the unclean and the dying, cleansing and immortality; for the heart-broken and despairing, comfort and

**"He, being
dead, yet
speaketh"**

hope. That the power of the Gospel dominated the very soul of this spiritually-regenerate leper there was no room for doubt. There was not only the evidence of his life, but he had poured out his love and faith in a hymn of his own composition, discovered among his few poor belongings after his burial. Here are some couplets of it in a free and unpoetical translation :

O, my soul, do not disregard the love of Jesus.
 If you despise this love, your soul will have to suffer
 eternal pain,
 O, my soul, do not despise the love of Jesus.
 Behold by His grace you have become rich; but, O
 my soul,
 Understand the value of it.
 I am a sinner, and everlastingly lost; but Thou, O
 Lord, art mighty to save.
 O Lord, Thou hast ascended to Heaven, to the
 Father, and intercedest for me.
 Victory! Victory! The Lord has overcome! Victory
 over death,
 And is ascended to Heaven.
 The Lord has given His life for sinners; what a
 bottomless grace is that!
 O, my soul, do not despise the love of Jesus.

About the time of Christaram's death, the Countess of Seafield was contemplating a memorial to her late husband, and being deeply moved by the story of this poor leper's devotion, she resolved that this memorial should take the form of an Asylum for homeless lepers, and that it should bear the name of Christaram. We

have here, surely, a beautiful instance of a mutual love for the Redeemer of all men, overleaping human barriers of class and race, and linking the names and memories of men widely sundered by place and position, yet united in the bonds of a common faith in Christ.

With Christaram's dying testimony as the seed, and the Scottish lady as the sower, we find the ground being specially prepared—and this by missionaries of still another nationality. At Asansol, the Rev. W. P. and Mrs. Byers, of the American Methodist Episcopal Mission (themselves Canadians), had been longing for an Asylum into which could be gathered the outcasts to whom they had been speaking words of comfort as opportunity offered. Lady Seafield's generosity enabled the Committee of the Mission to Lepers to respond to Mr. Byers' appeal, and thus it came to pass that the Christaram Asylum was erected by

**The
Seafield
Memorial
Asylum.**

Georgiana, Countess of Seafield.
In Memory of
Her Beloved Husband,
James, ninth Earl of Seafield,
Who died at Onslow Gardens, London,
June, 1888.

After some difficulty a thoroughly suitable site was found, wards both for men and women erected, and trees planted, and so rapidly did matters move under Mr. Byers' energetic control, that in 1891 he writes: "The houses are built, the fruit trees are doing well, and the place looks comfortable,"

As showing the urgent need for this Asylum, we find the number of inmates rapidly increasing, a whole band of thirteen arriving together from a distant village. There was a Christian atmosphere in the Asylum from the first, as though Christaram's spirit hovered over it. In 1893 we learn that all the lepers were Christians, and sent a grateful message to their kind benefactress.

Tell her (they said) that we are very happy and very comfortable, that we have been baptised, and that we sing and pray, and are learning about God.

The erection of a Home for untainted children at Asansol about the same time deserves mention, if only on account of the method by which the funds for it were provided. To Mrs. Marshall, of Stratford, Ontario, was granted the privilege of contributing the cost of it. For years she had utilized her spare hours in the designing and stitching of a beautiful "missionary quilt," which was so artistic that it ultimately realized £80, with which sum a comfortable Home for the healthy children of the Asansol lepers was built, and now forms an appropriate adjunct to the Asylum.

CHAPTER XII

1889-1893—(*concluded*)

“Unclean! Unclean!” And as that cry rang out,
Men moved aside to let the leper pass, in dread of
contact.

So he went his way,
Outcast from human pity, human love.

—*Lucy Rosslyn Hardy.*

THE southern and central part of Bengal would appear to be the most leprous section of India, judging from the fact that the Mission has been called upon to provide three Asylums within a distance of one hundred miles, and this notwithstanding that the Society's largest institution at Purulia is not more than that distance away. Immediately following on the opening of the Christaram Asylum at Asansol urgent petitions arrived from the English Wesleyan missionaries at Raniganj, a coal-mining town only eleven miles away. The provision of an Asylum here was made possible by the gift of a site by the Bengal Coal Company, after considerable difficulty had been experienced in procuring land for the purpose. At first the lepers were timid and reluctant to enter, but when it became clear that the first-comers were not

only not illused, nor compelled to become Christians, but were on the contrary treated only with kindness, others came in such numbers that in the first year it was found necessary to build an additional house for men. The work of the Divine Spirit was, moreover, apparent, and sixteen candidates received baptism before the Asylum had been open a year. The first Superintendent of the Raniganj Asylum was the Rev. F. W. Ambery Smith, whose name will re-appear in a subsequent chapter as the founder of a similar institution ten years later at Bankura.

**Shops
kept by
Lepers.**

As illustrating the danger from which the healthy community is protected by the segregation of lepers, we may note that in Raniganj Mr. Bailey and Mr. Smith found, on one and the same evening, a sweetmeat shop in the Bazar managed by three lepers, while close by was an oil shop kept by another, and still another was found selling *pan* (a digestive relish largely eaten in India). These were all bad cases in an ulcerating condition. And yet, local councils and municipal authorities *still tolerate in many Indian cities* a state of things so perilous to the public as this.

At Neyoor, in Travancore, the lepers had long been waiting for help, and the missionaries of the L.M.S. Medical Mission were more than ready to minister to them. They all rejoiced together, therefore, when through the generosity of Mrs. Charles Pease the Society was enabled to erect an Asylum at that station. Not only did this most

practical friend of lepers build for them this refuge, but she has thought it a privilege to support it ever since, at the same time serving the Mission as a member of the Committee. Prior to the building of the Asylum, a few lepers had been sheltered and treated in a small ward attached to a general hospital. But even this limited help was so appreciated that, in the first year, we hear of five inmates who had made a weary journey of over ninety miles to obtain it. Dr. E. Sargood Fry (Medical Missionary of the L.M.S.) was the first Superintendent of the work among the lepers of Neyoor, and in 1890 he reports the purchase of a pretty site for a permanent Asylum, as well as the erection of a home for untainted children. After relieving the bodily sufferings of the lepers, and witnessing their grateful response to his spiritual teaching, Dr. Fry gave place in 1892 to Dr. Fells, who continued for many years to minister among them. Dr. Fry was permitted to see the opening of the first portion of the new Asylum, and to know that the plans were matured for the completion of the whole institution.

**Ninety
Miles for
Medicine.**

As one more instance of the effect on influential native opinion of such missionary work as this, the following sentences may be quoted from a letter of the Dewan (or Finance Minister) of the Travancore Government :—

I take it to be a privilege to be associated with a movement, or rather the consummation of it, for the relief of the helpless. . . . I know how, from the earliest times, the missionaries in South Travancore

**The
Crown
of all.**

have been labouring for the benefit of the poor and the afflicted, and what palpable success has attended these labours. I regard the present movement (the Leper Asylum) as crowning all that has been done in the past, and deserving unmeasured praise. . . . Nothing could be more welcome to me than to render what help lies in my power towards this object. I wish to subscribe fifty rupees as a special donation.

Another centre, opened in the closing years of this period and destined to rapid development, was in the Kolaba district of the Bombay Presidency, and about 100 miles south of that city. From the Rev. I. B. Bawa, an Indian worker of the American Marathi Mission (representing the American Congregational Churches), came a pathetic plea on behalf of the numerous outcasts of that district. "*Put out of home and village at the mercy of serpents, scorpions, wolves, leopards, and tigers the leper is an outcast worse than a dog or a pig.*" Such are a few of the words in which he depicts the lot of these unfortunate beings, as many as thirty of whom he reports as living outside of one village. In response to this very urgent need, grants were made in 1893 for the erection of small Asylums at Poladpur and Pui, of which more will be heard in subsequent years.

Moradabad, in the United Provinces, was one of the existing Asylums for which Christian teaching was permanently provided by the Mission as a result of Mr. Bailey's visit in 1890. He found an Asylum had lately been erected by the authorities which was giving the barest form of



Lepers who help in different capacities at the Mandalay Asylum (each with symbol of office).

food and shelter to seventeen men and women. As showing how far it was from meeting the needs of the neighbourhood, he reports seeing three aggravated cases of leprosy by the roadside during his first ten minutes in the city. By an annual grant from the Society, a Christian catechist was provided, as well as additional inmates supported, and the condition of the whole place improved.

At Saharanpur, U.P., the conditions of Moradabad were repeated, viz.: A mere shelter provided by the authorities, and accommodating a few of the most helpless lepers of the town and neighbourhood. No kindly supervision, no helpful sympathy,—just a roof and a dole of food. The place lacked, in short, the touch of Christian kindness which the Mission has brought into not a few municipal Asylums, and which it was to bring into Saharanpur. We transcribe Mr. Bailey’s account of his visit to the small Asylum for women :—

Medicines or medical attendance they have none (at least, so they told us). No one ever visits them except officially ; no one ever comes near them to tell them of the love of Jesus, or to bring a ray of sympathy or comfort into their poor, desolate lives. They are outcasts of the outcast. “How do you cook your food?” said I. “In this way,” said one poor creature, bringing out from beneath her chaddar two fingerless (literally so) stumps, and showing us how she worked her simple flour and water cakes. “Let me see your feet,” said I to another. “Where are there any feet?” she replied producing two stumps destitute of toes. “What

**“Where
are there
any feet?”**

do you do when you get very ill," I said. "We go into our house and die, and then the bhangis (sweepers, lowest caste) carry us away and bury us." We gave them two rupees to buy themselves some native sweetmeats as a little treat, for which they were profuse in their thanks. And so we left them, to talk for days and weeks, I suppose, of the visit of the two sahibs who were kind to them.

Thanks to the efforts of the Rev. D. Herron (one of the Society's Honorary Secretaries in India), two ladies of the American Presbyterian Mission were induced to regularly visit their poor sisters in this Asylum, and to minister to their spiritual needs. This was supplemented in 1892 by the appointment, as agents of the Leper Mission, of two native Christian teachers for the men's and women's Asylums respectively. In 1893, further help was given to Saharanpur in the form of a grant for much-needed enlargements and improvements in the Asylums, the funds for which were provided by the Pittsburg and Allegheny Auxiliary of the Mission.

Help from
U.S.A.

During the five years now under notice, several other new stations were opened in India, some of them of considerable importance, and all of them proving centres of help and blessing to the lepers in greater or less degree. Exigencies of space demand that references to them must be brief.

Baba Lakhan (Punjab) comes first in order. Here the Mission was enabled in 1891 to commence work in the Asylum which was under the management of the district authorities. Among the forty or fifty inmates much patient instruction

was given, and practical help rendered, during that and following years.

Bhandara (C.P.) During Mr. Bailey's tour in 1890-91, the needs of the lepers of this district were pressed upon his attention. Dr. Sandilands, of the Free Church of Scotland Medical Mission, who interested himself on their behalf, encountered many difficulties. The lepers, however miserable and destitute, were slow to respond. But in the spirit of his Master the missionary laboured on, and we find him reporting as though quite in the ordinary course of his work that he had "spent an hour or two dressing wounds which . . . were just a mass of corruption." Finally the difficulties at Bhandara proved insuperable, and it was decided to transfer the attempt to Wardha, where a permanent Asylum was ultimately established.

**More
New
Stations.**

Mangalore (Madras Presidency) is well known as a station of the Basel Mission, and in 1891 an urgent appeal reached the Committee from that Society, for help to improve and enlarge a small Asylum containing only five inmates. A favourable reply was returned, and the result was an immediate increase in the number of lepers sheltered and evangelised. That the spiritual help was as acceptable as the bodily provision, may be gathered from the report for the following year. Not only is the missionary able to state that the conduct of the lepers is good, but he adds:—

They have daily prayers among themselves, and take pleasure in the Holy Scriptures which support and comfort them in their misery and affliction, holding out

to them the joyful hope of being made clean and pure if not in this life, yet in the life to come.

At Calicut (also, like Mangalore, on the west-coast of India) and in connection with the same, Swiss Society, the Mission commenced grants for the maintenance of Christian work in the Asylum, which Mr. Bailey found, in 1891, to be small and insanitary. The inmates were depressed and hopeless, and the place afforded one more proof that the kindly atmosphere, ensured by missionary management, is needed to render a community of lepers cheerful and contented. This was secured at Calicut shortly afterwards by the transfer of the Asylum to the control of the Mission.

From Hurda, in the Central Provinces, came a pressing appeal in 1893 from Dr. Durand, of the American Foreign Christian Missionary Society, for aid in founding an Asylum for the lepers of that locality. In support of his plea, he wrote: "There is only one other Leper Asylum in the Central Provinces, and that is 300 miles from Hurda; and there are upwards of 6,000 lepers in the Central Provinces." The erection of this sorely-needed refuge was secured by a grant of £200.

Muzaffarnagar (U.P.) was another place to which light and hope were brought to the lepers in 1893. Mr. Scott, of the American Reformed Presbyterian Mission, appealed in the interests of a small community whom he had relieved from time to time. The Rev. D. Herron visited them on behalf of the Leper Mission, and found them

**One
Asylum—
6,000
lepers.**

occupying small houses on a piece of land to which they maintained an hereditary claim. Their numbers had been reduced by the inclemency of the cold season, and they were profoundly grateful for the substantial help afforded by the Mission.

Sehore, in the native State of Bhopal, was also opened in the closing year of this quinquennium. An Asylum, originally built through the influence of Col. Wylie, while Political Agent, was being supported by the Begum's Government, but its inmates were without the hope which only Christianity can give them, until Mr. C. D. Terrell, of the Friends' Foreign Mission, began to visit them and to send his native helpers. The work was slow and discouraging at first, but not all the seed sown was lost, and in 1893 Mr. Terrell is able to report some decided conversions. The case of Dola made a sensation. He was held to be a great authority on the Hindu Shastras, and the marked change in him created a deep impression. Mr. Terrell wrote of him that:—

His bright and happy face ought to be a convincing testimony to the others of the fact that faith in Christ brings rest and peace to the weary.

**Dola's
Happy
Face.**

Chhotu was another to the reality of whose faith his companions bore testimony, since he had (they said) "changed his *chal chalan* (conduct)." The temporal and spiritual condition of the Sehore lepers was greatly bettered when the Asylum became associated with the Mission.

Ajmir, in Rajputana, was the last of the new

stations in which operations were begun in this progressive period of the Society's work. At the instance of the Rev. C. W. De Souza, a catechist was appointed, to seek out and to give comfort and Christian teaching to the numerous lepers in the district. It was hoped that this would, in time, be followed by the establishment of an Asylum; but this expectation, owing to various hindrances, was not realised. Useful evangelistic and ameliorative work was, however, carried on for several years among the scattered lepers of the locality.

Coincident with the establishment of these many new stations, the work at the old ones had been developing steadily, and in many cases rapidly. To present all the striking facts and touching incidents with which the story abounds, would swell this volume to an inordinate size. From an abundance of material, much of it of pathetic interest, a small selection can only be given. In order to preserve, partially at least, the historic method without wearying the reader with merely formal statements, the story of the old stations will be briefly summarised for each period. The record is full of profound human interest. Often painful, and not seldom tragic to the last degree, are the stories of lives blighted by foul disease; of cruel separation of husband and wife, parent and child, of friends and fortune lost, and existence itself become but a living death. And yet the darkness is pierced by many points of light, and the background of wretchedness and suffering, serves to exhibit in stronger relief the sympathy and kindness shown, not only by the missionaries

to their afflicted flocks, but by the lepers one to another. How far such suffering is part of the Divine purpose, or how far it is the result of relentless law, it is not for us to determine. Let us rather gladly recognise the "silver lining" when it is visible, and rejoice over many instances in which faith and hope have enabled its victims to triumph over the most dreaded of all the afflictions to which humanity is heir.

Here, for example we find, (in the Report for 1889), a case in point. In acknowledging a liberal grant, to provide medicines and special comforts for the lepers of Allahabad, the missionary tells of one of them named Laloo, a Brahmin by caste:—

He is one of the happiest Christians I have ever met.
. . . . His toes and fingers are slowly wasting away, and as the struggle between life and death goes on he suffers intensely. And yet, I have never heard a murmur from him. Over and over again have I heard him tell of the great love of God in Christ to him, a poor sinner and a leper. His life is one of the best evidences of a living Saviour that I know. His bright face tells of the light within.

From Almora, where the numbers of inmates had risen to 129, we hear of Marcus, a boy who developed the disease when an inmate of the children's home, and who was heart-broken at having to live with the other lepers at the asylum. But divine grace brought consolation to poor Marcus, and he now says:—

Christ comforts me in my sorrows and I love Him. I

am learning to read and write, that I may be able to work for Him.

This aspiration was realized in due time, and for many years Marcus rendered efficient service as a Christian teacher among his fellow sufferers at Ambala.

From far away Chandag—described as “one of the fairest spots on earth”—we have tidings of many baptisms, and much encouragement generally. The baptism of fifteen lepers was signalized by a dinner given to the new converts, by the native Christians of Pithora, and cooked by them for their afflicted guests. Apropos the milk diet given to some of the bad cases in the asylum, we learn of a strange superstition that, if milk is given to a leper, sickness or misfortune will *come to the cow*, thus including the brute creation in the curse that clings to the leper. The experience of a Dehra leper (transmitted through Padiya, the leper catechist there), is a further illustration of the blend of fraud, superstition, and cruelty with which Hinduism treats the leper:—

One day, when he was reading the Gospel to a leper, the latter said he had once paid eight rupees to a Brahmin who pretended to cure him. A goat was sacrificed, and a small quantity of the flesh was given to him, and he was told to go home and cook and eat it. He did so, but instead of deriving any benefit, his feet swelled and became very painful. He went to the Brahmin and showed him his feet. The reply he received was that the gods were displeased with him, and therefore he could not do anything more for him. Another

Brahmin told him that he would give him some medicine, and wanted one rupee. Afterwards he went to a soothsayer, who told him that he had killed a snake, and therefore he had got the leprosy. On his asking whether there was any remedy, he was told to make a snake of silver and worship it, and also rub his face with cow-dung and repent.

**“ Had
killed a
Snake.”**

From Lohardaga, the Report tells of a year of “great affliction, horror, and death,” owing to a terrible visitation of cholera, which carried off, amongst many others, five of the lepers. One of these was Prahbudenga, the very first inmate of the asylum, and one of the brightest Christians.

He was one of the few who, during the epidemic, went dauntlessly to the houses of the stricken to comfort and help them, until he was himself seized by the dreadful disease.

Cholera soon completed what leprosy had begun, and this obscure hero passed to his rest and his reward, bravely replying when he was pitied for his sad state, “No, there is nothing hard in it.”

An Oriental expression of gratitude comes from Madras, in the words of a leper woman, regarding the friends of the work in England. “May God bless the dust of their feet, and give them a long life.”

Purulia continued to give shelter to an ever-increasing number of outcasts, and Mr. Uffmann declared that his happiest hours were spent among his lepers. He pleaded for permission to admit 100, and closed the year with ninety-eight,

number which was to be trebled in less than three years. So successful were the labours of this devoted friend of the lepers, that all but four were Christians, as many as fifty-two having been baptised in one day. A sidelight is thrown on the transformed life of the Christian lepers at Purulia, by an inquiry made by the local schoolmaster of the asylum caretaker, as to what the singing was that he heard so late at night. Great was his astonishment on learning that it was the songs of the lepers. "What wonderful singing is that."

"What wonderful singing."

In 1890, we get more than one glimpse of the "Lepers at School." In many of the Society's asylums not only the children, but the adults, attend school regularly, principally in the hope of learning to read. In addition to the knowledge acquired, the schools are valuable as affording occupation, and giving them an interest in life. We hear of twenty-four of the Almora lepers attending school for two hours after the daily service. Again, at Ambala, we find a school in operation, among the pupils being old Ghasi, who was distressed because his failing sight hindered his progress. His delight was touching when a pair of spectacles removed the difficulty, and he proved so apt a pupil that in six months he could read the Gospels and other books.

It is said that "labour we delight in physics pain," and the labour the lepers engage in certainly helps them to forget their affliction, and gives them the satisfaction of feeling that they are not entirely useless. Almost all the asylums of the Mission have more or less ground for cultiva-

tion attached to them, and such lepers as are able, may be seen preparing the ground or carefully tending their flowers. At Almora, for example, we read (in 1890) of as many as fifty-two lepers finding useful occupation in the cultivation of rice and vegetables, which were to be divided amongst all the inmates. Others were engaged part of each day, in keeping the whole place tidy and clean. Elsewhere we hear of the lepers washing their own clothes, and thus saving the pay of the dhobi (or washerman). They are found to be improved, both physically and mentally, by such work as they are able to do, though this necessarily has to be limited to the easiest forms of labour.

**Lepers
at Work.**

Medical treatment is not neglected in the Asylums of the Mission, though it can only be of a comparatively simple character, and is applied with a view to relief and improvement, rather than, at present, with a hope of actual cure. When medical research can place in the hands of the Mission an effective remedy for this mysterious disease, it will be gratefully welcomed and freely used. Meanwhile, many medicines, which relieve without curing, are being applied, and by no means without benefit. At Dehra in 1890 we find that :—

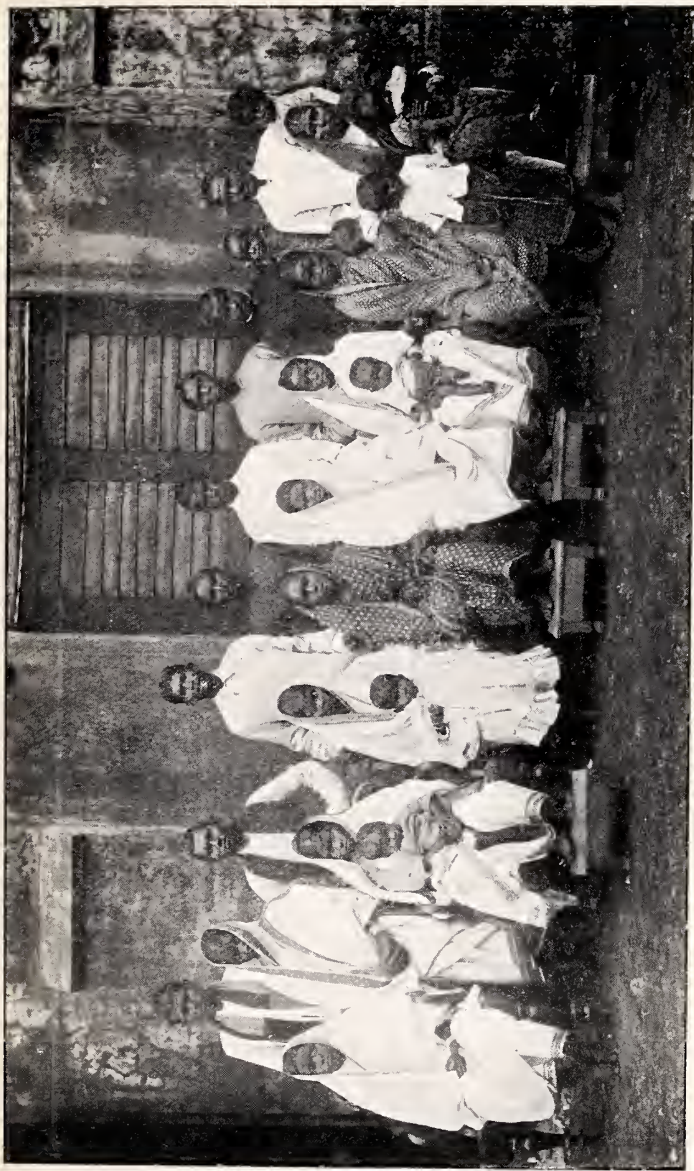
Experiments have been made with Aristol, and “Una’s treatment” (Resorcin and Ichthyol). These, in many cases, have given some relief in the shape of better general health, with markedly improved appetite, and the healing of ulcers; but there is not the least appearance of permanent benefit, or of any amelioration of the actual disease.

Simple herbal treatment is also found beneficial, as witness Miss Mary Reed's report for 1893:—

Bachchuli, a very pretty girl of ten, seems to have completely recovered during the past months. . . . I have been giving her and the others the medicine made from the herb of which I wrote you, and it has had a truly marvellous effect on three, of whom Bachchuli is one.

With the extension of the work came increased solicitude for the children of the lepers. Living, in many instances, among their diseased and disfigured parents, the peril of these little ones is great indeed, and it is gratifying to find the example set at Almora being followed at Tarn Taran. Here we read of nearly thirty children, in close and constant association with adult lepers,—crowded into huts ten feet square, and containing in some instances father and mother, *both lepers*, with three or four little children. On this need being made known, it was promptly supplied, and in the first year we find the Home sheltering nineteen untainted children of leprous parents. Two years later, we learn that they are progressing in every way, and that the change in them is a strong incentive to save still more. From another Home (Lohardaga), we have, in the same year, boys who had been similarly rescued, going out to live useful lives—one as a teacher, another as a carpenter, and a third as a groom; while one of the girls was doing good service as a Bible-woman. These early results of the work of rescuing the children, will be found repeated on

**Well
worth
saving.**



Native Helpers Purulia Asylum. All of them are untainted, and have been brought up and trained in the Society's Home. They are all of Leper parentage.

a much larger scale in subsequent years; these are merely the first fruits.

Life in a Leper Asylum, though in many of its aspects necessarily sad, is, often brightened by acts of kindness among the inmates themselves. The fellow-feeling which makes us "wondrous kind" often moves them to help one another. In many instances, too, they are prompted by higher motives, and to the best of their poor ability truly try to serve Christ in serving His suffering disciples. Note this picture from Purulia:—

Then poor Nicodemus hobbles to us. Fingers and toes he has no longer, but he has a heart full of love for his Saviour and for his fellow-sufferers. It is affecting to see him, setting down here and there the sick and dying, that they may breathe the fresh air.

Mention must be made of poor old Mussuwa, who for twenty-seven years lived a consistent Christian life, and exercised a constant influence over his companions in the Almora Asylum. Of him it is said:—

Most of those who have become Christians have done so principally through his exertions. He has been blind for the last twenty-four years, yet this did not seem to detract from his power to influence others. He might well be called a leper missionary to the lepers. It was a real pleasure to talk to him, so intelligent, shrewd, and full of common sense were his remarks. Never once did I hear him complain; on the contrary, he seemed to be continually praising God for his goodness and love, and thanking the friends of the lepers for all they did to alleviate the miseries of those afflicted like himself.

And yet he was blind, lame—and a leper!

**Happy
blind
Mussuwa.**

To every humane mind the increasing number of outcast lepers, finding shelter, food, and sympathy in the Asylums, must be a source of satisfaction in itself; but we believe that many of our readers will rejoice yet more over the continuous evidence of the spiritual success, which has invariably accompanied the work of the Mission to Lepers. In the period under review we find frequent accounts of baptismal services at various Asylums, many of them being touching records of the simple faith of these sufferers in the Saviour, through whom all that redeems life from absolute misery has come to them. Here is Ramjas at Allahabad taking off the mala (a kind of necklace) he has worn for years, and laying it at the feet of the missionary in token that henceforth he was a worshipper of Jesus only. At Almora, we see Mangaluwa—longing to confess Christ, but too helpless to walk to the Church—being carried thither by one of his fellow-sufferers:—

**Carried
to
Church.**

It was indeed a touching sight to see Bijua hobbling along, for his own feet are toeless, with his friend on his back . . . just behind them was another group of three, two of whom were helping the third up to the house of prayer.

The zeal of the Christian lepers is not always confined to their Asylums. We hear from Lohardaga of one who, having embraced Christianity there, returned to his village, where the change in his life, together with his prayers and his testimony, resulted in the conversion of

all his family—father, mother, brothers, and their wives and children.

The willing service of many others deserves mention, but space forbids. Bahadur, at Tarn Taran, surprised by the missionary while earnestly pleading with a group of his fellow-sufferers; Rattia, at Ambala, cheerfully leading the singing at the services, though to get there he has “to walk sitting!”; Nicodemus (already named), whose great gift was effectual and fervent prayer—these are but examples, from among many, of these humble, sincere, Christian lepers, whose lives and service adorn the doctrine they profess, and who emerge from the records before us, in the course of five years, from 1889 to 1893.

CHAPTER XIII

1894-98

“ To seek out men like these, burdened by sin, tortured by pain, and cast out from the society of men, this is the work which the Mission to Lepers is doing in India. Can we wonder that God has blessed their labours? ”

—*Rev. E. Guilford, Tarn Taran.*

THE period to which our narrative now brings us finds the Mission attaining its majority, and exhibiting the healthy vigour associated with that age. In the growth of such an organization, there is an inter-relation between the two departments of the work. The demand for extension in the field of operations necessitates, and stimulates, development at the source of supplies ; while it is also true, that progress at home means advance abroad. Reviewing the history of the Mission as a whole, it has been found that the need and the provision have met each other, in a manner which calls for thanksgiving to Him who has looked on the sorrows of the lepers, and has answered His people's prayers on their behalf. Between prayer and effort, also, an intimate relation appears. The five years on which we now enter, show an increase in the Society's ordinary income from £3,595 in 1894 to

£8,527 in 1898. While it cannot be doubted that these figures denote the answers to many prayers, it is no less true that the advance they indicate was co-incident with increased effort to make the needs, and the possibilities, of the work more widely known. There was not to be less *asking of God*, but there was to be more *telling of His people*.

“Asking”
and
“Telling”

Of the steps taken to promote the home interests of the work—and, as a result, its foreign development—probably the most far-reaching in its effects was the opening of an office in London, and the appointment of an Honorary Secretary, who is identical with the writer of this history. I have already found it a task of some delicacy to make appropriate acknowledgment of the services of esteemed friends and colleagues still surviving. The reader will, I trust, understand that I find the present stage of my subject still more embarrassing. If this were a record of a merely temporary character, and of passing interest, entire self-effacement would, of course, be the correct note here. But, if the progress of the Society is to be traced with a due regard to the sequence of events, and their relation to each other, the personality of the author must henceforth appear in the narrative more prominently than it has hitherto done. I proceed, therefore, to narrate briefly the circumstances connected with my own introduction to the work with which I have felt it a privilege to be associated for eleven years.

It must, I think, have been in 1891 or 1892 that my interest was first awakened in the lepers by an

**Some
new
Facts.**

address delivered by Mr. Wellesley C. Bailey at the daily noon prayer-meeting at the City of London Y.M.C.A., 186 Aldersgate Street. I had, for some fifteen years, been engaged in various forms of Christian work in London, being a member of the Committee of the Association just named, as well as that of the Strangers' Rest for Seamen, and of the Missionary Bureau. Though my active service was in the interests of home evangelization, I was warmly interested in the spread of Christianity abroad. I was, however, entirely ignorant of the numbers and needs of the lepers, as well as unacquainted with the Society and its work. But my ignorance was dispelled as I listened to Mr. Bailey's pathetic description of their sorrows and sufferings, and of the methods and results of the work among them. That address struck a chord that has never since ceased to vibrate. Though the full and final "call" to the work was not then heard, yet I was awakened from indifference—the indifference of ignorance—to an enthusiastic sympathy with efforts so Christ-like and so humane. The knowledge that there were still, within the confines of our own Empire, hundreds of thousands of these stricken outcasts,—and more still in other lands,—and that vast numbers of them were bereft, not only of health, but of home and comfort, and every ray of hope: these were to me new facts, and they sank into my consciousness with the force of a fresh revelation. Further knowledge meant fuller sympathy, and, on being invited by the Committee to act for them as Honorary Secretary for

London and district, I felt that I could not withhold such help as it was in my power to render. Occupying a position of considerable responsibility (the management of the London business of a large Scotch firm), and being already engaged in various forms of religious work, it was only a limited leisure that I could devote to this new and absorbing claim. After two winters of lecturing, writing, and organizing generally, the inevitable breakdown in health was imminent, and the doctor's orders to slacken speed were imperative.

Meantime, valuable experience had been gained, as well as substantial results secured, and the possibilities of future development demonstrated. Four years of this honorary service (with an office measuring eight feet by four, partitioned off in the corner of an ante-room) resulted in upwards of £3,000 being contributed to the Society's funds. During this time it had been my constant appeal to the Committee that they would, in the interests of the work, seek the services of a qualified secretary who could devote himself entirely to it. Prayer was offered, and overtures to suitable men were made, including two experienced missionaries, but without result. During this time of delays, and of difficulties that appeared unaccountable, the impression was slowly gaining strength that, perhaps, the guiding hand was pointing the way *for me to enter this open door*, and to give myself wholly to a work which had already become endeared to me, and of whose value I was more than ever convinced,

**Delays
and diffi-
culties.**

The idea that I should turn my back upon a business career of twenty-five years, and should deliberately incur an immediate, and substantial reduction of income, together with the forfeiture of future prospects, was not readily welcomed. It was, on the contrary, resisted for a time, but recurred a year later with an insistence that could not be disregarded without disobedience to what, I believe, was the voice of the Spirit.

Two points in this Divine leading I especially recall. During our summer holiday of 1897, I had, in the course of a solitary walk, been thinking much about the future of the work, and wondering at the delay in supplying a need that had been so often presented in prayer. I was nearing our seaside lodgings, when there came to my mind, with irresistible power, the conviction that *I was myself to be the answer to these prayers*, and that the providence of God had kept open the door till I had been made ready to enter it. Immediately after this I returned home for a few days, during which I was entirely alone. Each day deepened the impression. My morning readings of the Scriptures confirmed it. One day the message was "Seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you." On the next I read that the guiding motive, in such a crisis, should be "Not by constraint, but willingly; not for filthy lucre." Finally the will was yielded, and the resolve taken to refer the question to the Committee and to abide by their decision. If they thought me worthy of the work, and qualified for

**Divine
Guidance.**

it, I would place myself at their disposal. Their reply left no room for doubt that I was being led aright, and in due course I resigned my business position and on October 1st, 1898, entered upon the duties of Organizing and Deputation Secretary to the Mission, with an office at Exeter Hall, Strand.

“*Without the Camp*,” the organ of the Society, for October 1898, contained the following intimation of the appointment :—

“Many of our friends are aware that we have, for several years, been praying and searching for a man qualified for the position of Organizing and Deputation Secretary, but that hitherto we have been unsuccessful.

“The Committee, as far back as the beginning of 1894, came to the conclusion that such a man was an absolute necessity for the further development of the work. A short time since, Mr. John Jackson, who has for some years done us splendid service as Hon. Secretary for London and district, felt so clearly the call of God in this matter that he was constrained to offer his services to the Society for the larger and more important sphere of Organizing Secretary, and the Committee, recognising his fitness for the position, were unanimous in his appointment. Mr. Jackson has, accordingly, relinquished the business engagement he has held for so many years, and enters on his new duties on 1st October. We give him a very hearty welcome, and feel quite sure that all our co-workers, and, indeed, all interested in the work amongst the lepers, will

rejoice with us at what we feel to be an answer to many prayers.”

As I pen this history seven years later, I cannot dismiss this personal reference without placing on record the pleasure and privilege I have found it to be to labour in such a cause, and with a Committee and colleagues so considerate and congenial. Above all would I gratefully acknowledge “the good hand of my God upon me,” in granting no small measure of success to the efforts, both of myself and my fellow-workers, during those years.

The Report of 1898 gratefully records the gift of a worker, who has rendered valuable service to the Mission, in the person of Mr. Thomas A. Bailey, brother to the Secretary and Superintendent. Mr. Bailey had not only spent some years in India in early life, but had gained valuable experience of organising work as secretary of the Y.M.C.A. at Cork. In 1894, he consented to serve the Society as Honorary Secretary for the South of Ireland, and in that capacity, assisted by Mrs. Bailey, was the means of greatly deepening the interest in the lepers, in Ireland and elsewhere. In the following year, they left for India, where, for two or three years, they still availed themselves of every opportunity of promoting the Society's work, while at the same time engaging, with success, in other forms of missionary effort, notably among soldiers and students, and in the work of the Y.M.C.A. The rapid development of the Mission to Lepers, however, made increasing demands on Mr.

**Mr. and
Mrs.
Thomas
A. Bailey.**



JOHN JACKSON, F.R.G.S.

Bailey's services, and in 1898 he was invited by the Committee to accept the position of Honorary Organizing Secretary for India. The sympathies, both of Mr. and Mrs. Bailey, having been increasingly drawn out to the work as they had seen more of it, this proposal was accepted, greatly to the advantage of the Mission.

The growing co-operation between the Society and the Government of India rendered the presence there of an official representative of the Mission indispensable, and in this connection especially Mr. Thomas A. Bailey's services have been of the greatest value to the Society and its work. In the establishment of Auxiliaries—notably in Bombay and Calcutta—in the supervision of buildings, in the adjustment of financial and legal matters, as well as in other ways, both Mr. and Mrs. Bailey have done much to promote the cause of the lepers. An extensive tour undertaken by them, in the early months of 1898, not only made them acquainted with the Society's work in many important centres, but had valuable results in the guidance of the workers and the development of the work.

But, while new helpers were being enlisted, old friends were falling out of the ranks. In 1895 a valuable Vice-President passed away in the person of Sir Charles U. Aitchison, K.C.I.E., D.C.L., a former Lieutenant-Governor of the Punjab, and a warm friend to all Indian missions. In the following year the Society sustained a still greater loss in the death of its first President, Lord Plunket, Archbishop of Dublin. His

occupancy of the office had been much more than nominal. His interest in the work of the Mission was deep and real, and was manifested on many occasions when he presided at its meetings, and warmly advocated its cause. Another vacancy in the list of Vice-Presidents was created, in the same year, by the death of the Rev. Prebendary F. E. Wigram, Hon. Secretary of the Church Missionary Society. In him, also, the Society lost a true friend. As a result of what he had seen during a tour in India, Mr. Wigram pleaded the cause of the lepers in an address which deeply impressed all who listened to it. Mr. Wigram's place was appropriately filled by the election of the Rev. H. E. Fox, M.A., his successor in the Chief Secretaryship of the C.M.S. At the same time, the list of Vice-Presidents was further strengthened by the addition of Sir Charles A. Elliott, K.C.S.I., LL.D., who had learned to value the work of the Society during his tenure of the office of Lieutenant-Governor of Bengal. The close connection of the Mission with Dublin (its birthplace) was continued by the election of His Grace the Lord Primate of Ireland (Dr. Alexander) as President. The Committee were gratified by the association of so honoured a name, and so beloved a personality, with their work. By the death of Sir Henry Ramsay, about this time, the lepers of Almora in particular, lost a friend whose interest in them had never flagged from the time when, more than fifty years before, he first provided a Home for a few of them. Though not officially connected with

**Vacant
Places
Filled.**

the Mission to Lepers, Sir Henry was so closely associated with its work, and so appreciative of the help it rendered to the Asylum which he both founded and endowed, that his death cannot be passed over without a brief but grateful tribute.

An outstanding event of this period was the third Indian tour of the Secretary and Superintendent. During an absence of about six months Mr. Bailey visited thirty-one centres of the Mission, in which he saw upwards of 2,000 lepers. Animated by the same sympathy which first led him to minister to them, he went freely in and out among these sufferers and cheered them by words of love and hope. To genuine sympathy they are always responsive. But they are, at the same time, sensitive and quick to detect any "aloofness" in the attitude of a visitor. On one occasion a missionary, being called upon to baptise some lepers, was so fearful of coming into contact with them that he poured the water on their heads from a considerable distance. This rather excessive precaution did not escape their notice, and they were afterwards heard to remark, "Did you see how he treated us? He just threw the water at us!"

**Stood
afar
off.**

Not only were workers counselled and cheered by Mr. Bailey's visit, and the work itself further consolidated, but he was himself greatly encouraged by the development of the Mission, which had now (in 1896) extended to forty-four stations in India, Burma, and Ceylon, while in addition to these, eight were occupied in China and Japan

making fifty-two in all. He gives expression to his gratitude, in the following quotation from the account published on his return, and entitled "A Visit to Leper Asylums in India and Burma—1895-96":—

"I stood upon the very spot where, in December, 1869, Dr. Morrison and I stood when I first visited the Asylum; and I said to Mr. M'Comb, 'We are now standing on the very spot where, in a sense, the Mission to Lepers originated, for it was on this spot that my interest was first awakened in these poor sufferers.'

**By a
way they
know not.**

"'I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and will not forsake them.' This verse led me to the Saviour in 1866. How marvellously has it been fulfilled, if only in the matter of these poor lepers."

Not only had the work so modestly begun thus grown and prospered, and brought comfort and hope to thousands of afflicted men and women, but it was beginning to attract the favourable notice of the rulers of India. As an indication of this the following appreciation of the Society's work may be quoted. After a visit to the Asylum at Purulia, Sir John Woodburn, then Lieutenant-Governor of Bengal, expressed his opinion of the Institution by this entry in the visitors' book:—

I have been greatly impressed by my visit to this Asylum. It has now upwards of 500 inmates, and the sight of so great a company of stricken people would

have been most distressing had it not been for the surprising contentment of their bearing. No leper is sent by the authorities, and no wall prevents an inmate from leaving, and yet the numbers rapidly grow; evidence of the constant kindness and sympathy with which the poor creatures are treated. I have seen no more truly benevolent work in India than this.

The interests of the work now demanded a more regular means of communication, between its headquarters and its helpers, than was afforded by Occasional Papers and Annual Reports. Accordingly, in January, 1897, appeared No. 1 of the Society's quarterly magazine, under the appropriate title of "*Without the Camp.*" This has proved of immense service by deepening the interest of old friends and creating that of new ones. By accounts of the work, contributed by the missionaries in charge of the asylums, the magazine keeps the subscribers in the closest possible touch with the actual work of the Mission. It was also decided to publish a North American edition, for the benefit of the many friends of the lepers in Canada and the United States. This has from the first been edited by Miss Lila Watt, and has a circulation almost equal to the home issue. The extended interest in Canada and U.S.A. which justified this step was largely due to the devoted efforts of the Rev. David Herron, at that time one of the Society's Honorary Secretaries for India. At an advanced age, instead of enjoying the rest he had so well earned, Mr. Herron was indefatigable—and highly successful—in his labours on behalf of the lepers

U.S.A.
and
Canada.

in North America. Many new auxiliaries were formed as the result of his addresses, and the firm footing that the Mission has among our Trans-Atlantic friends may be attributed in no small degree to the faithful "spade-work" done by him. Not only were local branches established in many places, but a Central Advisory Committee was formed in Toronto, consisting of representative friends of missions, with the Anglican Bishop of the diocese as Chairman. This Committee was subsequently enlarged to include the United States, when many leaders of religious life and work representing the various denominations were added to it.

Much of real interest, and well worthy of record, might be included as to the sources of the Society's income. Not being sustained by any one Church in particular, the Society has to look to the generosity of kind-hearted donors irrespective of denomination. Hence much of its support is *extra* to the ordinary benefactions of its helpers, and not a few of the gifts received are the results of true self-denial. The following may serve as one of many such instances:—

H. M., herself for many years a great sufferer, —although but a mill-worker, determined to support a child. In order to do this one year she sold an old piano, one of her few worldly possessions, and the next year her watch, for she would not accept help from anyone towards the expenses of "her boy"; of whom she cherished the hope that he would one day become a preacher to his fellow sufferers. During

the last months of her suffering life her employer kindly supplied her daily needs, so that she did not require to touch her savings. Of these she felt impelled to devote half (£35) to the maintenance of "her boy" as long as it would last, the other half being given to a near relative. During a touching interview shortly before her death, the local Secretary received from her hands the gift which she had joyfully dedicated to the service of God. Surely a peculiar sacredness attaches to this offering of the fruit of her carefulness and self-denial, through so many years.

Many similar gifts might be recorded, but space forbids. Brief mention must, however, be made of the success of the Clapham Auxiliary, which has demonstrated the value of organised and systematic help. The branch was originally started as the result of an address, given by the Rev. F. E. Middleton, at the Lillieshall Mission Room in Clapham. At the close it was proposed that those present, who were nearly all poor people, should endeavour to raise £4 a year for the support of an untainted child. It was pointed out that forty subscriptions of *a half-penny a week*, or two shillings a year, would suffice. Not only did the working people of the mission hall succeed in their laudable effort, but the method was extended to the neighbouring churches (of several denominations), a collector being appointed for each. A committee, consisting mainly of the ministers of the participating churches, was appointed, and thus an auxiliary, which may be regarded as a

**"Many
Littles."**

model of organisation was permanently established.

The result has been gratifying beyond the hopes of the founders. During the ten years of its existence (1895-1905) the auxiliary has contributed the gratifying total of £1,847 17s. 9d., each year (with one exception) having shown an advance on all preceding ones. And almost the whole sum has been raised by subscriptions of two shillings or half-a-crown a year, a fact which not only denotes a widespread sympathy with the needs of the lepers, but which also means that many of the poor are helping the still poorer.

Some of the gifts announced at the first public meeting were touching instances of this, and must surely have been precious in the sight of Him who of old sat over against the treasury, and weighed the widow's mite in the balances of the sanctuary. An invalid depending upon a small pension from the Home for Incurables gave four shillings and sixpence that year. A poor afflicted widow, for three years had given up her milk one day a week, that she might subscribe two shillings a year. This prompted an inmate of an almshouse to follow her example, and she gave the like sum. A crossing sweeper, deeply interested but unable to attend the meeting, sent sixpence for the collection, while a working man and his wife sent a united offering of six shillings and eightpence. It may be added that the asylum at Poladpur (in the Bombay Presidency) was erected by the contributions of the Clapham Auxiliary,

**The
Gifts of
the Poor.**

and the amount raised annually is devoted to its maintenance.

This chapter, which is mainly a record of development and progress, must not close without a grateful acknowledgment of the continued success of the work in its highest aspect, that is the spiritual. The outcasts of humanity continued to embrace the hope of the Gospel in steadily increasing numbers. In one year alone (1897) as many as 469 lepers testified by baptism their abandonment of idol worship, and their acceptance of the only faith that affords them either help or hope.

CHAPTER XIV

1894-1898—(continued)

Gangai Bai was the best of our lepers here. . . . She was a great help in doing somewhat of a Bible-woman's work among the lepers, though she was not appointed as one. . . . Her death was due to a wound caused by a stone which was thrown at her by a boy at Poladpur, who thought the lepers ought to be mercilessly treated.

Letter from Poladpur.

POOR Gangai Bai! What a tragedy is compressed into this short record. *She was a leper!*—and that explains it all. That was why she was cast out by her own kindred and refused the shelter that even the animals shared. That was why, homeless and helpless, she turned for refuge to the Mission Asylum, and that was why the boys thought her a fair mark for their stones. Caste and creed combined to teach them that the lepers "*ought to be mercilessly treated,*" hence they became the instruments to release poor Gangai Bai's broken and contrite spirit that it might take its flight to the painless land.

This poor soul was one of the first lepers to find a home at the new asylum built by the Society at Poladpur, in the Kolaba district of the Bombay Presidency, to the beginning of which

a preliminary reference was made in the last chapter. It was found desirable to provide two asylums for this district, at Poladpur and at Pui, some forty miles apart. As they were erected at the same time and have been under the same supervision, they may be treated here together. It was soon evident that these simple shelters were meeting a very urgent need. In less than three years from their foundation upwards of a hundred lepers were finding in them food, shelter, and protection from persecution.

The lepers here are, as I suppose you know, entirely "without the camp." They are utterly outcasts. . . . If they go to the river for water, they are stoned by the villagers, and if they walk on the public road complaints are made to the headman of the village.

So wrote Mr. T. A. Bailey on the occasion of his visit to the Konkan in 1897. But, one purpose subserved by the unmitigated misery of the leper's lot, is that it shows up in brighter contrast the comfort and blessing, both bodily and spiritual, brought into his life when practical Christianity brings its helpful ministry to bear upon him. Many visitors (the writer among the number) have been impressed by the contentment and gratitude of the lepers of Poladpur and Pui, of whom an unusually large proportion have, we believe, become genuine Christians. Gratitude is, however, not always a characteristic of the *non-Christian* leper. For example, we find that Sahadu, one of the earliest inmates at Poladpur, was a great grumbler from the beginning. So far

**Only
paying
their
debts.**

from regarding the benefits he enjoyed as purely due to philanthropy, his very original view of the matter was, that he must, in a former incarnation, have lent money to Christians, and they were now merely paying off the debt! He stubbornly refused all Christian teaching, and influenced others against it, until a serious illness broke down his opposition, and he yielded to the Saviour he had so long rejected. He bravely kept the vow he made during his sickness, and not only openly confessed his faith, and bore the taunts of his former companions, but soon led others to follow his example.

A station, destined to attain a magnitude and importance second only to Purulia, received its preliminary grant in 1897. This was Chandkuri, in the Central Provinces, a district far distant from any city, and in which outcast lepers were driven during the famine, in large numbers to the mission station for relief. In acknowledging the first remittance, the Rev. K. W. Nottrott tells of almost daily arrivals of destitute lepers pleading piteously for help, sometimes alone, but not infrequently accompanied by helpless little children. Here is a poor woman, without fingers or toes, and large wounds alive with worms and deep to the bone. Such a description is painful either to write or to read. But, as we shiver with repugnance, let us think of the next sentence, which I quote from Mr. Nottrott's letter :—

I clean her wounds carefully every day, and she is able to walk again, and is glad to be cured so far.

Described, just as it was done, simply and



Leper Children. Chandkuri Asylum.

Resonance

unaffectedly. No posing as a hero, and no consciousness of martyrdom. Another comes with hideous wounds in her hands, and with fingers rotted away. Still another woman, with two children, both of them already lepers and reduced by famine and disease to sheer skin and bone. The Famine Commissioner is startled—he has never seen so many lepers before. At first the missionary gave six pice (three-halfpence) per day to these starving and homeless people. Then, in order to feed a larger number, he employed a man to cook their rice in bulk, so that out of the small grant still more might be relieved. Then he adds in his unaffected way :—

Nearly every day I give to the lepers Bible teaching, and they listen very attentively to the stories about the Lamb of God which taketh away the sin of the world.

So began the work among the outcasts of Chandkuri, a work which was to be consolidated by the erection, in the following year, of a permanent Institution which bears the name of "The Claire Asylum"—given to it by the titled English lady whose generosity made it possible for the Mission to provide it. Before the new houses could be built at least 100 lepers were sheltered in temporary huts, while forty-three untainted children were being cared for in a separate home. Eagerly the congregation of lepers crowded into the low-roofed shed which did duty as a chapel, and greedily they drank in the good tidings of life and immortality. During the second year, twenty-six were baptised on an intelligent confes-

sion of their faith. And so the devoted workers found here, as elsewhere, a present reward in seeing these afflicted outcasts cheered, comforted, and, we may hope, spiritually cleansed.

At Mungeli (also in the Central Provinces) an initial effort was made in 1897-8 by a grant to the Rev. E. M. Gordon and Mrs. Gordon, to rescue a few of the children, and to provide temporary relief for some destitute lepers—an effort which, during the succeeding quinquennial period, was to develop into a permanent Asylum, as will be recorded in due course.

The twin terrors of pestilence and famine, which claimed their victims by hundreds of thousands in India in 1897-8, proved in several places to be blessings in disguise to the homeless lepers. Driven by stress of sheer starvation to the centres of relief, their numbers and needs became painfully evident. Instead of being met with as individual beggars or in small groups, it was found that in Nasik there was a colony of about fifty, while at Raipur, no fewer than 167 lepers and children were found crowded together in one of the wards of the temporary poorhouse.

**The Silver
Lining.**

Reference has just been made to the establishment of new Asylums at Chandkuri and Mungeli, both of them the outcome of the famine. At Nasik and at Raipur also, the very extremity of the lepers proved to be the opportunity for Christian charity to come to their help. In response to urgent appeals, the Mission made small preliminary grants to both these places in 1898. As, however, the erection of the permanent

Asylums in which the lepers at these two centres are now sheltered belongs to our next period, the circumstances under which they came into existence will be recorded then.

In the five years with which we are now dealing, stations, of various degrees of importance, were opened in many other places in India. It will be impossible to treat these in any detail owing to their number. Hence a very condensed account of most of them must suffice, though this means the exclusion of many incidents of deep interest. In addition, then, to those already named, the Society commenced work, either by the erection of Asylums or by grants in aid, in the following places in India in the years 1894 to 1898:

Kalimpong, near Darjeeling. Here, in response to an appeal from Dr. Ponder (Church of Scotland Medical Mission), an attempt was made to segregate the worst cases. The result was unique in the Society's experience, inasmuch as we find Dr. Ponder reporting, in the following year, that great difficulty was experienced in getting the lepers to avail themselves of the shelter offered them. Partly from sheer hopelessness, and probably more from fear of ill-treatment in one form or another, these miserable outcasts failed to appreciate the provision made for them, and the name of Kalimpong disappears from the Society's list of stations after 1895.

**Afraid
to
Come.**

Trevandrum. In this, the capital city of the native State of Travancore, Mrs. Osborne, wife of the Rev. M. D. Osborne, of the London Mission-

ary Society, found a large number of lepers confined in the Government Asylum, while many more were still at large in the city and vicinity. After visiting them herself, so long as her health permitted, she appealed to the Mission for the support of two Bible women. The request was granted, and soon a number of conversions resulted. Subsequently the Society also provided the salary of a native pastor to devote himself to work among these sorely-afflicted people. Even more encouraging were the results of the efforts of the Mission to rescue the still untainted children from an environment in which their young lives were being blighted. A Home for these little ones was provided, and in 1898 we find twenty-two children safely sheltered in it—a number which was soon to be doubled.

Wardha (C. P.). The attempt, alluded to in chapter xii., to establish an Asylum at Bhandara having failed for several reasons, the effort was transferred to Wardha. Here Dr. Dugald Revie (of the United Free Presbyterian Church) has, for many years, carried on an extensive medical mission. Among his patients were many lepers, and, encouraged by a grant from the Mission, he made successful application to the local authorities for the use of an old serai (or rest-house), in which to shelter and care for them. When repaired, it proved admirably adapted to the purpose, having several acres of land attached to it, and an excellent well in the centre. Soon, within its walls, a company of otherwise homeless sufferers were receiving shelter and sympathy.

Chaibasa (Bengal). There appeared to be urgent need for an Asylum here, and a grant for preliminary relief was given in 1896, but owing to local difficulties the scheme never matured. Chaibasa not being more than sixty miles from Purulia, it is probable that many of the most needy cases found their way there.

Ellichpur (C. P.). During Mr. Bailey's tour in 1895-6, it became clear that an Asylum should be provided, if possible, for the destitute lepers of this part of Berar. Through the united efforts of the Mission to Lepers and the Kurku and Central India Hill Mission, a series of comfortable little dwellings, forming a small village in themselves, were erected, and speedily filled with grateful inmates. A large well forms the centre, and fronting it is the chapel, while short streets with double rows of houses radiate from it. Here, as elsewhere, the missionaries found their most fruitful field among these despised outcasts. The first convert from among the Ellichpur lepers was a fine-featured woman of the goldsmith caste, well connected, and formerly well-to-do. Deserted by her own people, poor Gangi turned a ready ear to the Gospel of Hope. She was asked at her baptism, if she really desired to confess Christ and to be faithful to Him. "Yes, I would do it a lakh of times" (100,000), was her brave reply. She loved to talk of her wonderful Saviour, and when she passed to His immediate presence, perfect peace was written on her refined old face, and she was carried tenderly to her grave by some of the Orphanage boys.

**Gangi's
"Wonderful
Saviour."**

Baidyanath (Bengal). To this place of many shrines, and of more disappointed hopes, come large numbers of lepers in search of cleansing. Though unsuccessful in this quest, they derive no small benefit from the alms of the many pilgrims to the sacred spot. A few of them having been gathered into a small shelter by Miss Adam—an unattached lady missionary—it was a pleasure to the Committee to encourage her brave efforts by an annual grant, which, begun in 1897, has been continued since.

As this record is being prepared, tidings come of the death of this devoted worker. Miss Adam was a true friend to the lepers, though her work among them was never large. She laboured for twenty-seven years in India without a furlough. The natives were deeply attached to her, and certain of the Hindus regarded her as a goddess.

Jubbulpur. The attention of the Society was directed to the needs of the lepers at this large centre in 1896, and it has often been hoped in the intervening period that some adequate effort might be made to provide for them. But difficulties as to a suitable site, and the absence of co-operation by the local authorities, have hitherto prevented an Asylum being built. Pending the removal of these obstacles, relief has, from time to time, been given to some of the most destitute cases by means of a grant from the Society, administered by the C.M.S. missionaries.

Udaipur (Rajputana). In this beautiful capital of the small native State of Mewar, perhaps the very smallest of the Asylums of the Mission was

erected in the period now under review. Through the agency of Dr. Shepherd, of the (now) United Free Church Medical Mission, a piece of ground was obtained from the State, and a house built for a few lepers. The number of inmates has fluctuated from two to six, but it is hoped that others of the destitute sufferers of the district will shortly be admitted.

While homes of hope and comfort for the lepers of India were thus being multiplied, the cry of the lazars of China was not being disregarded, though the development there was less rapid. In China, missionaries are fewer in proportion to the population than in India, and are confronted with even vaster tasks of evangelisation. Leprosy is, moreover, somewhat less in evidence owing to the partial, and voluntary, segregation of Chinese lepers in village communities, usually on the outskirts of the large cities. There is, in addition, this further potent reason for the more rapid growth of leper relief in India as compared with China—that it is part of the British Empire and its lepers our fellow subjects.

**Exten-
sions in
China.**

At Hiao Kan, near Hankow, was opened on April 7th, 1895, the first, and still, ten years later, the *only* Asylum for Lepers in Central China. In connection with the work of the London Missionary Society, the need of help for these sufferers was felt to be urgent, and the erection of a Home was an occasion of rejoicing to the missionaries, the native Christians, and, most of all, to the lepers. It was opened by the Rev. Griffith John, D.D., who has taken

the deepest interest in it, and has rejoiced over its progress. The key-note of his address was, that Christianity exalts and honours the human body as a possible temple of the Holy Ghost, and that this was none the less true though the body might be a leprous body.

So much was the Hiao Kan Asylum appreciated, that considerable enlargement was found necessary the following year. That the need was clamant is clear from the letter of Dr. Walton, in which he tells of lepers having killed themselves to escape their misery. Nor was it merely that these poor creatures were finding shelter and food, and balm for their wounds. They were finding also the balm of Gilead for their wounded spirits. Here is the testimony of the missionary in charge in April, 1898 :

**The Balm
of Gilead.**

Everyone of the lepers in the Home is now baptised, and instead of being merely a refuge for heathen, it is a home full of Christian men, all daily taking part in the worship of God, all having confessed to belief in our one Lord and Saviour.

This account of the establishment of the Hiao Kan Asylum may fitly close with the grateful acknowledgment, by the District Committee of the L.M.S., of the help rendered by the Mission to Lepers :—

Whilst we all trust that the Leper Hospital may be a physical and spiritual blessing to many lepers, we believe that the mere existence of such an institution in the Hiao Kan district will be a constant testimony to the natives of the love of Jesus Christ, the Saviour of



The Dispensary, Purulia Asylum: with Native Doctor and Students.

the leper and the outcast. In no formal manner, we beg to tender our heartiest thanks for the grant so kindly and so opportunely made.

It may be added that, apart from funds raised locally, this Asylum was built and is supported by the Mission to Lepers.

Foochow was also aided during the same period. In 1895, the Rev. W. Banister, of the Church Missionary Society, applied for a grant to support Christian work among the many lepers in the settlement outside the city. His aim was to employ a catechist, Ting Ming King by name, to evangelise the lepers, and also to open schools for adults and children, and to secure one or two leper converts from Kucheng to help in carrying out these plans. It was a pleasure to the Committee to respond to this appeal, and to shed some rays of light into the darkness of the Foochow leper village.

At Yen Ping Fu (Fuh-kien) also, a forward step was taken by a grant in response to a plea from Dr. Rigg, of the C.M.S., to enable him to provide some small comforts for the lepers in the village two miles from the city. The Mission had for some time supported a catechist (of the name of U.), and, in response to this appeal, an additional food supply was secured for the seventy or eighty inmates of this leper village. Here, as elsewhere, it was sought to meet the temporal as well as the spiritual needs of these distressed and outcast people.

It has been recorded that, during the immediately

**Sad Cases
in Japan.**

preceding period, the Society had, by grants towards the erection of Asylums at Kumamoto and Tokio, helped to demonstrate to the Japanese that Christianity includes the destitute leper in its Divine compassion. At Kumamoto, Miss Nott and her colleagues met with unexpected delays in the completion of their beneficent plan, and before they had even secured a site, applicants were waiting for admission. The very first to seek their help was a gentleman, well educated, but reduced to poverty through fees paid to native doctors for worthless remedies. He was a Christian, but his faith was failing under so heavy a trial, until he found help and sympathy at Kumamoto. Another tragic story may be summarised. A young girl marries, only to find that her husband is a leper. In time she is stricken, and returns to her parents' house to await the inevitable end. A gentleman calls at their wayside cottage for tea. He observes the old woman carrying food to the garden. His curiosity being aroused, he follows, and finds her sitting on the ground and apparently *talking to the bank on which she sits*. But it is her leprous daughter, who, fearful of infecting her parents, has dug a hole in the ground the length of her body, has spread a piece of matting to lie on, and is waiting there in her misery till death relieves her of her sufferings, and her parents of the burden of her existence. These are merely individual instances out of the mass—units from the hideous total. Two and a half miles from Kumamoto is a temple specially frequented by

lepers, who gather from all parts of the island of Kiushiu, which is as large as Ireland. Here crowds of these stricken wretches may be heard crying with vain repetitions to the spirit of a man who, three centuries ago, was buried in a neighbouring enclosure: Their words are not even a prayer, but a mere incessant repetition, for years and years, of a meaningless formula, "Na-mu-myō-ho-ren-ge-kyō."

How striking the contrast when we turn to the Christian Asylum opened November 12th, 1894, after an appropriate service conducted by the President, Bishop Evington. On a site of four acres were erected houses for men, and for women and children, together with a dispensary, waiting room, kitchen and offices, as well as a house for the medical officer, a bath-house, and a store. Surely so convincing an exposition of Christian charity will produce its impression upon observers so shrewd as the Japanese.

The erection of an Asylum at the Capital of Japan was briefly alluded to in a previous chapter. Though the first grant towards it was made in the preceding quinquennium, its opening and its steady progress have to be recorded here. This Tokio Asylum was the first Protestant refuge opened for the lepers of Japan, and many are the pathetic cases that have been welcomed within its hospitable walls. The I-ha-en (which means "Home to Comfort Incurables"), while vested in the Mission to Lepers, receives considerable help from a local council, or Kozensha, two of whose members, Mr. and Mrs. Otsuka, reside on the

**The
I-ha-en.**

premises and devote themselves to caring for the welfare of the inmates. One of the first to be admitted was Hisa, a bright young Christian girl who developed the disease as she was about to graduate. She was heartbroken at this cruel blow to her hopes, but soon became reconciled and found solace for her own sorrows in ministering to the needs of her fellow-sufferers. We learn, a year or two later, that Hisa is very busy teaching Bible lessons and singing to the other lepers, as well as making and mending their clothes.

A Strange Bargain

Another of the early inmates was a poor woman named Tsushima, who, homeless and despairing, had bargained with a certain hospital to *leave her body for dissection*, in return for a place to die in. Life lingered so long in the poor diseased frame that they grew tired of waiting, and finally turned her out, as increasing helplessness made her more burdensome. She, also, was admitted to the Christian home, and specially cared for, by one of the younger women, who had been a nurse before becoming a leper.

The limited room was soon overtaxed, and additional houses were added in 1897. The mere announcement of the extension brought applications from all quarters. "All the cases are so sad and so worthy, that we cannot find it in our hearts to say 'No,'" writes Miss Youngman of the American Presbyterian Mission, to whose untiring zeal the existence and prosperity of the Asylum is mainly due. She had the reward she most desired, in seeing numbers of these forlorn

men and women, not only sheltered and relieved, but giving evidence in their lives that they had found in vital Christianity a peace and a power unknown before.

CHAPTER XV

1894-1898—(continued)

“ And when he marked me downcast utterly,
Where foul I sat and faint,
Then more than ever Christ-like kindled he ;
And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.”

Christina Rossetti.

I SHALL never send away a leper who comes to me for help,” wrote the late Henry Uffmann, Superintendent of the Purulia Asylum. He was the architect of that noble institution, not only in regard to the actual supervision of the buildings, but in the deeper sense that it was the outcome of his Christian compassion and of his unflagging industry.

So many were the homeless wanderers who found their way to Purulia, that enlargement was in almost constant progress, for the first ten years at least. The missionary, with his large and loving heart, would not, indeed *could not*, turn them away to a life of misery and want. He could do everything but refuse them. He could, and did, crowd five or six into rooms meant for four. He could, and did, shelter scores of new arrivals in temporary sheds. He could, and did,

borrow money in the bazar—*after* he had spent every rupee of his personal funds. But withhold food and shelter from these stricken outcasts was the one thing he *could not do*. The continued influx, with its consequent increase in expenditure, might be, as indeed it was, a problem to an over-taxed committee. But, to the devoted missionary, the situation was not complicated by any consideration of that kind. He regarded himself, and with good reason, as the representative of Him who cleansed the leper and fed the hungry of old—and his duty was clear. With the faith of the enthusiast and the mystic—for a mystic he was, though of the most practical kind—he was fully persuaded that God would provide, and with the clear vision of an absolutely single-eyed man, he recognised that the gifts, which meant life itself to these outcasts, were in the purses of affluent Christians at home.

**What he
could
NOT do.**

Happily, these constantly recurring needs were in time supplied. An admirable site was secured, with ample land adjoining for extension and cultivation; new houses were erected, well built and well placed among the trees; a large airy church as well as a dispensary and school were added, and when in July, 1897, Mr. and Mrs. Uffmann went to Darjeeling on a short furlough, they left behind an institution affording shelter and alleviation to 463 inmates, namely:—

Leper men, 214.

Leper women, 144.

Leper children, 50.

Untainted children, 55.

While Purulia was thus growing by leaps and bounds, during the period under review, similar, if smaller, extensions were in progress at many other existing centres, of which details must be omitted. As one example only, from China we find Dr. Main pleading for further help for Hang-chow :—

We are anxious to have a small place for some of the lepers by the lake outside of the city, as the Refuge is too small for our applicants. By the lake they could move about more, keep their own hens and pigs, and grow their own vegetables, and their lives would be much brighter and happier. . . There is only accommodation in the Refuge for twelve, and to-day there are twenty in it, so we must enlarge somewhere.

Not only was the need for extension urgent, owing to the many helpless sufferers seeking refuge, but scarcely less so on account of the danger to the community arising from the presence in public places of lepers in pronounced stages of the disease. One instance of this has already been given, and others could be added. Unhappily the conditions described by Mr. Wellesley Bailey as existing in Asansol (Bengal) in 1896, still prevail in many Eastern cities :—

**A Public
Danger.**

Before leaving Asansol, Mr. Byers and I went out together one evening to look up some special cases of lepers of whom we had heard, and within an hour, and a radius of a mile from the Byers' house, we found, first, a leper woman with a cow. She is said to have been selling milk for some time. Next, in a small village, the village of Budha, a banya selling grain, spices, &c. He

stated that he had had the disease for twenty years. His name is Ramu Shadu. His wife and a nice wee boy, of five years, were with him in the shop. We then went into the shop of Lachman Marwari, cloth seller, who goes round from house to house selling cloth, and found him a very decided leper. He acknowledged it to us himself. Lastly, we went to the stall of a vegetable seller. The owner of this stall was also a leper, and a bad case, too. He was not there to day, but his wife was, and she told me that he was too bad just now to attend to the shop, that he had holes in his feet.

When we descend from the general to the particular, from the mass to the individual, how pathetic are the cases which confront us! At Chandag, among the women lepers, three little girls "with winsome faces," but all far gone in leprosy. Two lads, brothers, of seventeen and fourteen, found by the missionary waiting for admission to the Almora Asylum. Nearly naked, with mutilated hands and feet and deformed faces, they pleaded for help, and not in vain. They were literally full of sores, from the crown of the head to the sole of the foot.

**From
Head
to
Foot.**

As in India, so in China. Two visitors to the leper settlement at Lo Ngwong were attracted by the bright face of a youth, cast out by his parents to beg or die. The lepers pitied him, received him into their village, and gave him a portion of their food. He was much diseased—one eye quite gone, and hands and feet sadly deformed.

And to what extent was the Committee able to respond to these leech-like cries of the lepers for more, and still more, help? The answer may be

best given in the figures which show the large increase in the number of those benefited, or supported, by the Mission during four years only of this period.

At the close of 1894 (about) : ... 1,500

At the close of 1898 : 3,542

**“Brighter
and
Happier.”**

“Their lives would be much *brighter and happier*,” wrote Dr. Main, in his appeal for the lepers of Hangchow. Is it possible, the reader may well ask, for *such* lives as we have described to be so transformed, that such terms as bright and happy, can be applied to them *at all*? The answer is an emphatic affirmative, and the evidence in support of it is abundant and convincing. The sense of security, the supply of their daily needs, the sympathy which shows them that human kindness is not dead—all these are doubly sweet in contrast to the life of wandering, misery, and cruelty they have replaced. Under these kindly influences, hope revives, and, from lives that seemed for ever blighted, there spring fair fruits of peace, contentment, and happiness. Their very affliction, while it separates them from their fellows, unites them to each other, while their daily intercourse and mutual interests develop a communal life which finds its manifestation in many ways. For example, on the occasion of our late Queen’s jubilee, the lepers of the Almora Asylum, quite spontaneously, decided to send an address expressive of their gratitude to their Queen Empress. It was, through the kindness of the Marchioness of

Dufferin and Ava, conveyed to Her Majesty, and, to the great delight of the 120 lepers who sent it, not only acknowledged in a gracious note, but was accorded a place among the jubilee gifts.

Probably the social betterment of the lives of the lepers is at no period so apparent as at Christmas. There is a special fitness in this, as beyond all doubt the sympathy and kindness which do so much to alleviate their sufferings and to brighten their lives emanate from Bethlehem. It is, therefore, peculiarly appropriate that the season of peace on earth and good-will to men should be an occasion of rejoicing to these outcasts, who owe everything that makes life endurable, to the coming of the Christ. Let us glance at the Christmas festivities of the lepers. At Chandag, in the Himalayas, in the angle between Thibet and Nepal, the lepers under Miss Reed's kindly care enjoyed many a bright Christmas. We see them gathered, on one occasion, for the opening of the new chapel of the men's Asylum. Sweet-voiced singers, from the schools of the neighbouring mission station, are there to lead the praise. Fifty men and boys, in all stages of the disease, join earnestly and reverently in song and prayer. Then gifts are distributed. New garments, fruits, and materials for a special Christmas dinner, are handed round, and they disperse to talk, and think, of the contrast between the Christianity that welcomes and blesses them and the creed that casts them out and curses them. Afterwards the women and girls are made

**Christmas
among the
Lepers.**

glad by the distribution of warm woollen garments, wrought by willing workers in Ireland—some of them received by stumps of hands which can hardly hold them.

At Almora, on Christmas Day, we find the boys and girls from the Home for untainted children visiting the lepers in the Asylum and singing to them—a pleasure which must have had a pang in it for some of them as they listened to the voices of their own children, from whom their disease had severed them. Then the lepers respond with the “joyful noise” which is their substitute for singing. Deeper and more sacred is the gladness associated with the baptism, on the same day, of the recent converts from among them.

A bright, warm sun, with a crisp atmosphere (writes the Rev. G. M. Bulloch) made our surroundings pleasant; an overflowing audience in the lepers' chapel made our hearts glad; and twelve lepers to be baptized rejoiced our spirits.

Among these additions to the Church among the lepers were Hansiya and Dadiya, the two boys—brothers—whose admission in a state of utter misery and destitution has already been noted. But kindness and care have wrought an almost miraculous change, and, though still diseased, they are scarcely recognizable as the same boys. Very simple and touching are their testimonies:

I believe in Jesus (says Hansiya) who I know is my Saviour, who alone can take me to heaven when I die,

where I want to be made new, for I am no use on earth now.

In a voice weakened already by disease, poor Dadiya said :

I know what a bad thing sin is, and I have asked Jesus to forgive me.

Amongst the others admitted to the sacred rite on this Christmas Day is Pratap, a Rajput and a farmer. Sent by his priest to the famous shrine at Hardwar, he had, perforce, to resume his weary pilgrimage in search of healing. After visiting many temples, with ever-growing weakness as the fell disease crept on, he heard of the Asylum at Almora. He came in fear and trembling, and only under the pressure of absolute want, as he had heard that, though the lepers were well cared for there, they usually became Christians; and poor Pratap was still true to his gods, powerless as they were to help him. On this Christmas Day, however, he is found gladly confessing his faith in the "Holy Child Jesus," and says: "I wish everyone knew what a happy thing it is to be a Christian."

**Pratap
the
Rajput.**

From Tokio we have a pathetic picture of Christmas among the inmates of the I-ha-en. We cannot do better than transcribe Miss Youngman's graphic account of it :

"How I wish you could have been at their Christmas festival; I think it was the best I ever attended. We allowed them twelve dollars in gold towards it, and they had quite a good tree,

**Clever
Japanese
Lepers.**

and each person had a quarter of a dollar in money. We give them no money now through the year, and so it seemed best to give them a little spending money at Christmas. There was a great deal of talent shown. One man, formerly an editor, gave an excellent address. Two school teachers read essays. Several sang exceedingly well. One man, who cannot sit nor stand, had his bedstead brought into a corner of the room, and had another man, who was only in the early stages of leprosy, read an essay which he had dictated for him to write. Everything was so pure and appropriate, you would have thought these men and women had been Christians from their childhood. I had promised them Bibles, and let them choose the size and kind. They chose the largest that are printed, the best for them, of course. I think the tears would have come into your eyes if you could have seen these poor, afflicted men and women try to take those Bibles from my hands, for I insisted on giving them to each one myself. However, fingerless hands, and stiffened arms in some way or other took them, except those of the man in the bed; his I had to place beside him."

The Christmas I spent with the lepers at Purulia will remain a life-long memory, and I venture to quote here an account of it written when the impression was fresh and vivid, although in point of date it belongs to a later period :—

The celebration of Christmas Day at the Leper Asylum afforded an illustration of the true spirit of the holy season such as was surely not surpassed on earth.

At 8.30 in the morning we all assembled in the church for a baptismal service. The large building was filled with a congregation of nearly six hundred souls. On one side were the male lepers, with the untainted boys in front, and on the other the women, all seated in orderly rows on the floor. The building had been prettily decorated with evergreen shrubs and small flags and ornaments, and was further brightened by the handsome table-cover just received from a friend in Scotland. Near the chancel sat the visitors, faced on the opposite side by the native assistants.

After a hymn had been sung with great heartiness and prayer had been offered, Mr. Uffmann read suitable passages of Scripture, and then addressed the congregation in his free, earnest manner, which is impressive even to one unacquainted with the language. The frequent repetition of the words "Prabhu Yesu" (Lord Jesus) was sufficient of itself to show what his theme was. No preacher could have desired a more attentive or responsive audience. Frequently he surprises them with questions, which are answered with a readiness which proves that they are following him. Occasionally he steps from side to side to question the children, and reads a verse to enforce his point. Now he advances half way down the church to interrogate some of the men more closely. It is a striking scene, and one that powerfully stirs both thought and sympathy. Though to a careless observer the spectacle of so much maimed humanity would have been only distasteful and repulsive, the sympathetic eye could see in it much of

"The beauty that endures on the spiritual height."

**"The
Beauty
that
Endures."**

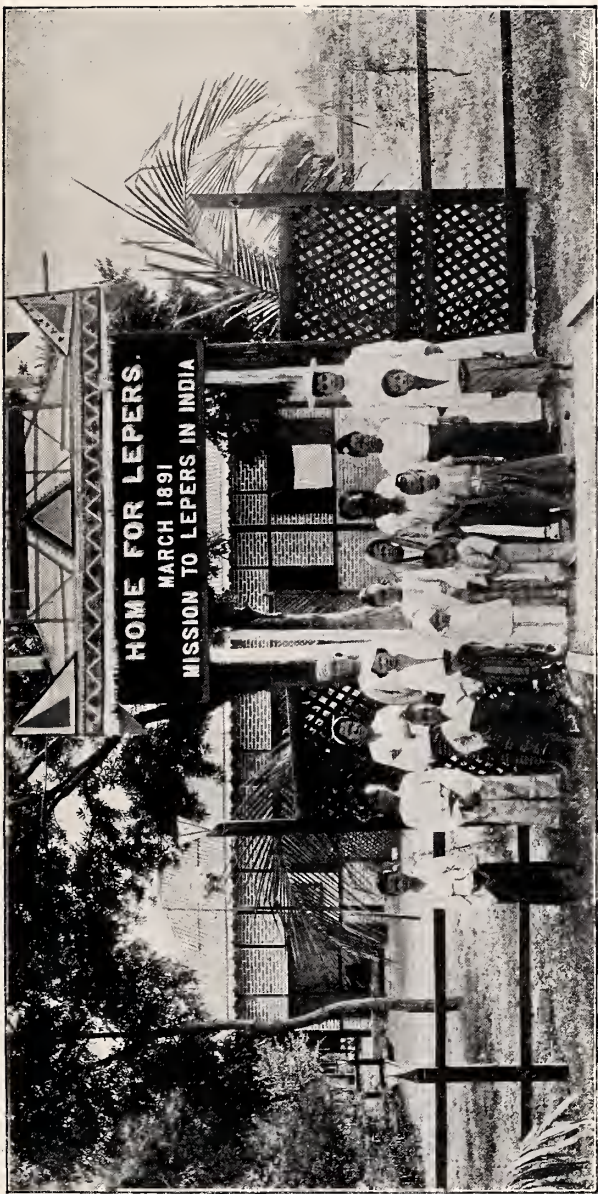
I would like to affirm here, once for all, that though I visited and closely inspected so many homes for these suffering people, I found the loathsome aspect of their

condition so brightened, by their evident contentment and cheerfulness, as to leave on my mind an impression of hopefulness rather than sadness. This was intensified as one reflected on the contrast between the comforts, both spiritual and physical, of their life in Christian Asylums and the unmitigated misery of their wandering existence without.

Eagerly on this Christmas morning they drank in the marvellous story, in which the very essence of poetry and pathos is mingled with tragedy more terrible even than that of their own lot. Who like these can enter into the story of Him for whom at His birth no room was found in the inn, who in His manhood had not where to lay His head, and who "despised and rejected of men," was hounded to His death with cries of hatred and rage? No wonder they listen, these outcasts, many of whom have been stoned away from the haunts of men. For them the Christmas message, with its good tidings of great joy, means everything they can know of hope and blessing for time or eternity. . . .

**Seventy-
seven
Lepers
Baptised.**

The actual ceremony of baptism was gone through with a degree of decorum and reverence that could not have been exceeded in any congregation. After their pastor had impressed on them the nature and meaning of the rite, all the new converts rose and repeated the confession of faith. As the baptismal name of each was called, the candidate stepped forward and was baptised in the Triune Name. Many could only advance to the font with great difficulty, and a few could only do so with the assistance which was kindly and readily rendered by others. One by one the pathetic procession continued, the names, which were in every case Biblical, sounding like a roll call of prophets, apostles, saints, and martyrs. When the service ended, no fewer than seventy-seven men and women, outcasts from their



Arch erected at the Mandalay Asylum in honour of Lord Curzon's visit

own kindred and faith, had thus, outwardly at least, "put on Christ." One could not witness such a scene unmoved, and could only pray that, on this Christmas morning, the Holy Child might indeed be born in their hearts. This large addition brought up the number of baptised persons in the Institute to 577.

One of the engagements of the afternoon was a function of great interest to the boys and girls from the Children's Homes, as well as to the adults. This was nothing less than the distribution of sweets, toys, scrap-books, garments, etc., of which a generous supply had been sent by friends in Great Britain. The delight of the little people as they went away laden with these unwonted luxuries was touching to witness, and great was the chatter and excitement as they compared their gifts with each other. If the donors could have seen their bright faces they would have desired no other reward.

**Delighted
little
People.**

On the day following, came another interesting item of the lepers' Christmas programme. This consisted of a picnic for the visitors. On arrival at the entrance to the Asylum, we were welcomed by three or four hundred of the inmates dressed in their brightest and best clothes. For music, they were provided with a large gong (which serves as a bell for the church), tom-toms, cymbals and mysterious stringed instruments. Singing some of their native lyrics, they escorted us slowly—very slowly—round the grounds to a small summer house, which they had decorated gaily for the occasion. Here tea was laid for the guests, and was followed by more singing. A parcel of toys, dolls, etc., having appropriately arrived that day from the Helpers' Guild in England, the contents were distributed among the eager children. Many of the lepers seemed almost merry, and it was a great pleasure to rejoice with them, and to see them in their

own pretty grounds, so secure and well cared for, as well as so grateful and happy.

The next day found us again at the Asylum, this time for the lepers' feast and for my farewell visit. Seated in rows they were served with liberal quantities of a favourite luxury resembling American pop-corn, followed by abundance of sweetmeats. The untainted children, who sat apart, received their portions first. After the lepers had been supplied, the elders and the musicians had their share. Music and singing were kept up most of the time, and it was altogether a characteristic Christmas gathering. Feasting being over, I was called upon for a farewell address, which was interpreted by Mr. Uffmann. They responded with warm thanks and innumerable salaams to their kind friends in England. For myself, they had prepared a presentation consisting of a sword-stick, a formidable tiger axe (engraved with my initials), a native pipe, and a musical instrument !

**Gifts
from the
Lepers.**

Finally, the women sang a farewell hymn, led by Shusilla, whose really beautiful face had often attracted my attention. Shusilla has been a leper from an early age, but her face is still happily spared, and would be noticeable in any company for its earnest, intelligent, and refined expression. This poor girl, now about twenty, bears her terrible fate in a cheerful spirit, and is especially useful among the leper girls, whose happiness she tries to promote in every way in her power.

So ended my Christmas among the lepers, and on the following morning I parted with sincere regret from the kind friends who had admitted me to all the enjoyments of their own family gatherings, and had shown me, moreover, a beautiful fulfilment of the Christmas prediction of "on earth peace, goodwill to men."

CHAPTER XVI

1894-1898—(*concluded*)

“The more I see and know of this terrible scourge, the more I pity the leper and loathe leprosy. The very word has a meaning it never had before.”

—*A Medical Missionary.*

THESE words from the pen of one who, as an experienced medical missionary, was necessarily familiar with disease and disfigurement serve to remind us of the repulsive nature of this work. It is due to the devoted missionaries, of both sexes and of many Societies, to remember that their ministry among these diseased and dying people is truly a labour of love. It is often undertaken as an added duty in a life already full of work. Most of them, beyond doubt, are drawn to it by pure pity. Some seem led to it by what can only be called the attraction of repulsion, paradoxical though the phrase may sound. One missionary, who has done a noble work among the lepers for many years, received his call to it through the sight of a forsaken outcast dying alone in the bazaar. He fled from the spectacle, but it haunted him, and the recollection of it, with the knowledge that the body would

**The sight
haunted
him.**

presently be slung on a pole, as if it were that of an animal, and denied the usual rites of burial, moved him to inaugurate an Asylum which has saved scores from a similar fate. Here is a missionary's account of the impression made upon him by his first sight of a company of lepers at Rurki :

“ I distinctly remember my first visit to the lepers. On the outskirts of the city, on a little mound by the roadside were eight or ten wretched human beings, in such a pitiable condition, that it had the two-fold effect of first making me sick, and when this had worn off, of causing such a deep pity for them, that it has never left me and never will. I see them now with matted hair and unwashed bodies, crusted with dirt, clothes that had not been washed since they were first put on (perhaps a year previous), here a toeless foot sloughing, there a fingerless hand, literally a festering, running sore. Here a bloated face and swollen ears, there two holes that once had eyes in them, there a nose eaten away! The stench was too much for me, and nature shrank saying, ‘ Room for the leper, room,’ yet with a cry to God I controlled my feelings, and preached to them, then hastily supplying their bodily wants, sped away, and for days after could not forget the sights and smells. They lived by begging and wandering through the city and the streets. Their huts were broken-down hovels, being four mud walls about two and a half feet high, with a thatched roof so low in the eaves, that the poor things had literally to crawl in.

There was no ventilation, except through the one low doorway, cut out of the mud wall, no windows, no light, no pure air, no clean water, no adequate shelter from the burning sun, no protection from the bitter cold !”

These wretched hovels were shortly replaced by a comfortable Asylum, which, when I visited it some years later, was filled with one of the happiest companies of lepers to be found in India, all of them rejoicing in the hope of life and immortality brought to them by the Gospel of Christ. Surely workers labouring in tropical climates and amid such surroundings, may appropriate to themselves Tennyson’s words :

**Then
and
Now.**

How could I bear with the sights and the loathsome
smells of disease,

But that He said, “Ye do it to Me, when ye do it to
these.”

Before passing from this point, a tribute should be paid to many faithful helpers among Indian and Chinese Christians. These, in their capacities of doctors, catechists, or caretakers, render quiet and efficient service to their diseased fellow-countrymen. It is, in not a few instances, a testimony to their Christian character that though they might readily find pleasanter and more remunerative employment elsewhere, they continue to serve among those whom their former creed taught them to consider unclean outcasts.

Among other events of interest during this quinquennium must be noted the Conference of

Leprologists, presided over by Professor Virchow, at Berlin, in 1897. As the conclusions arrived at by this body of experts still represent, eighteen years later, the opinion of the great majority of medical authorities, they may be briefly stated here :

(1) The disease is communicated by the bacillus, but its conditions of life, and methods of penetrating the human organism are unknown. Probably it obtains entrance through the mouth or the mucous membrane.

(2) It is certain that mankind alone is liable to the bacillus.

(3) Leprosy is contagious, but not hereditary.

(4) The disease has hitherto resisted all efforts to cure it.

A brief reference to China must conclude the record of this fruitful period. But in that reference has to be included the Kucheng massacre, when, amongst others who earned the martyr's crown were the Rev. Robert Warren Stewart and his wife, both devoted workers of the Church Missionary Society. For the last two years of his life, Mr. Stewart was the Superintendent of the Asylum of the Mission to Lepers at Kucheng, and some of his latest letters told of his interest and encouragement in the work. In view of his own death a few weeks later, the following extract has a pathetic interest :—

“ One very happy item in my year's work was the baptism of eight inmates of the Asylum. I examined them first very carefully in the great fundamentals of our faith, the life of our Lord on

**Expert
Opinion.**

earth, and His power to save now as well as hereafter. The answering was excellent ; I don't think I get better answers anywhere than from these poor, maimed lepers, and their prayers show that they are just speaking to God ; sometimes it is quite wonderful. That baptismal service impressed one in a peculiar way, for one knew that of those then entering the Church on earth, some would in all probability before long have passed beyond our reach to the Church above."

Mr. Stewart's successor in the supervision of the Leper Asylum was the Rev. John Martin, who reports, in 1897, about sixty inmates, half of whom were Christians, and all of whom took a keen interest in "the doctrine."

**R. W.
Stewart
and the
Lepers.**

During its earlier years, the well-known work among lepers at Pakhoi, South China, was closely associated with the Mission, and was assisted by grants from its funds. A Committee, of which Mr. W. E. Hurcomb was Secretary, and which was formed to promote leper work in Pakhoi, became, for a short time, affiliated to the Mission to Lepers as its North London Auxiliary. Considerable funds were raised by these friends, and their contributions of £1,250, in 1893 and 1894, enabled the Society to develop its work in connection with the C.M.S. in several centres. Later it was decided that this Committee should revert to its former position, and it again became a separate organization, having for its object the financing of the Pakhoi leper work—an object in which it has been entirely successful. It should be added that the happiest relations have existed,

and still exist, between the Pakhoi workers and the Mission to Lepers. Dr. and Mrs. Horder, Dr. Hill and others, have frequently advocated the cause of the Mission in public meetings.

At Lo Ngwong, the work was further developed by the erection of a Home and School for untainted children, the gift of Mrs. Brunot, of Pittsburg, U.S.A. This generous lady subsequently contributed £1,600 as a perpetual endowment for the Home she had provided for these helpless Chinese children. Mrs. Brunot was a member of the American Episcopal Church, and the endowment of this Home, belonging to the Mission to Lepers and carried on by C.M.S. workers, is an instance of catholicity of spirit which well deserves a record.

As the work at Lo Ngwong is now supervised by the Rev. W. C. White, of the Canadian Church Missionary Society, we are glad to include the following article from his pen :

IMPRESSIONS AND INCIDENTS OF LEPER WORK.

After the first shock of meeting lepers, with the fear and repugnance that are naturally associated with leprosy, one's heart becomes wonderfully absorbed and enchained in sympathy and love for them.

No phase of missionary work is so fascinating, so fruitful in spiritual results, and so full of personal blessing to those engaged in it.

Marvellous are some of the transformations to be seen amongst the lepers of the Lo Ngwong settlement. Originally they are of a morbid and sullen disposition,

but the Gospel becomes to them the power to lift them out of their despondency, and even above their physical distress. The Lo Ngwong Christians are earnest and sincere in their profession, notwithstanding their deep poverty, patient under extreme suffering, happy and cheerful in their everyday life, and look forward with joyous expectation to the return of their Saviour and all that this means to them. The very names they choose for themselves at their baptism reveal the grasp they have of things spiritual, and the reality of their hope.

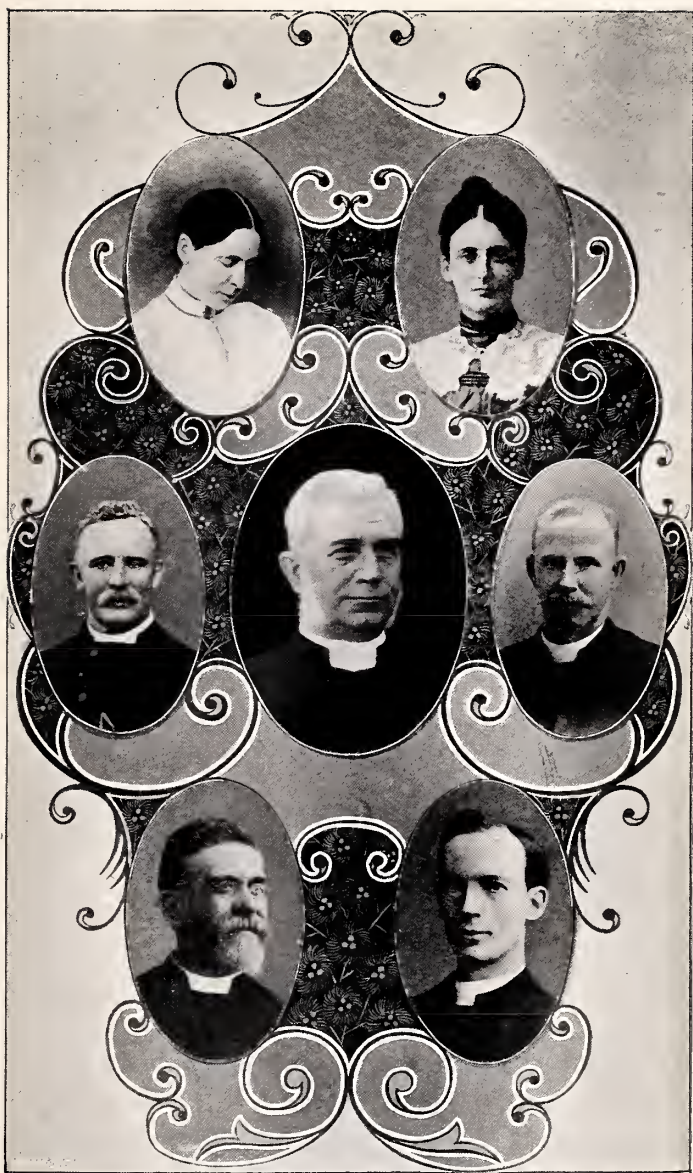
The writer was once baptizing a group of lepers, in which there was a man who suffered extreme pain continuously. He was asked what name he would be called. "Call me 'Obtained Happiness,'" said he. "Do you mean this?" the missionary asked him. "Yes," said he, "because at one time my heart was very sad, but now my sorrow has been turned into happiness." So he was baptized "Obtained Happiness." Some months after, he was called away to his heavenly home, and that call did not find him unready. In this part of the country the people have a superstitious dread of anyone dying in their houses, and when a person is at the point of death he is carried outside to die. "Obtained Happiness" was carried outside upon his pallet of straw, but even death pangs could not quench his joy. With a radiant face, his soul passed away, while his happy testimony was "Relying on Jesus, I have nothing to fear." Some time after, when the leper catechist was telling of this happy release, the tears coursed down his cheeks, and he said, "God be praised for it! May I ascend to heaven in such a manner!"

Suggestive names.

Baptisms are always happy occasions, and the more deformed the candidates are the more blessed an occasion it seems to be. One of the most advanced cases of leprosy in the village is that of "Laying-up-Light." He

has no fingers or toes left ; the skin is tightly stretched over his cheek-bones, giving him a most deathly appearance ; one eye is totally blind, the other nearly so, while both eyelids drawn down reveal the red, inflamed inner surfaces. Repulsive though he was, the joy of the missionary was complete, for he felt that such men as these the Lord Jesus would make his first care. As he took hold of the leper's wrist to receive him into the Church, and signed his forehead with the sign of the cross, in token that henceforth he should "continue Christ's faithful soldier and servant unto his life's end," a thrill of joy passed into his own soul when he thought of the great change that some day would take place in that body of corruption standing before him. Poor leper ! His would indeed be an unbearable lot if he had not that sure and certain hope that the Lord would change the "body of our humiliation" to become like "the body of His glory." "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like him." What a privilege it is to preach such a Gospel to these poor people ! No hope have they in this world—literally dying daily inch by inch—and without Christ they have no hope for the world to come.

One of the saddest cases of physical distress is that of an old man, now over sixty years of age, whose Christian name is "Fountain-of-Peace." His toes are all gone, and only the raw stumps of his fingers remain. His mouth and face are fearfully contorted, eyes nearly blind, while great ulcers have formed on his legs and body. Yet, suffer though this poor man does, not a complaining word is ever heard to cross his lips. Whenever the missionary goes into the Settlement, someone usually sees him coming, and calls out, "The Pastor has come !" and all, who can, crowd out to meet him,



Miss Rosalie Harvey,
Nasik.

Miss S. I. Hatch,
Ramachandrapuram.

Rev. E. Guilford,
Tarn Taran.

Rev. F. Hahn,
Puruia.

Rev. A. H. Bestall,
Mandalay.

The late Rev. G. M. Bulloch,
Almora.

Rev. W. C. White,
Lo Ngwong.

with the Christian salutation "Peace, peace!" One day the writer went into the Settlement, and, as usual, the lepers gathered out to welcome him, but "Fountain-of-Peace" was not with them. Passing down through the group of lepers, he came to the little hovel adjoining the main building, where the old man lived. There he heard a fumbling inside the door, and called out, "'Fountain-of-Peace,' are you there?" "Yes," answered he, "but I cannot get out. My hands are so bad to-day, I cannot draw back the bolt." "Are you very bad to-day, then?" said the missionary. "Truly," said he, "my body is full of pain, but, thank God, my heart is full of peace." And it is always so with him. "Fountain-of-Peace" is his name, and a fountain of peace he constantly is. Day by day he patiently and peacefully awaits his home-call. Even his grave is all ready for him, having been made some time ago, and is only ten paces distant from his own little dwelling. It has a tombstone in the centre, with a little cross carved at the top to show that he is a follower of Christ. All the particulars about him are carved on the stone, leaving only the space to be filled in when he shall "ascend into heaven," as the Christians say. One day he walked up the few steps leading to the grave to let the missionary photograph him standing by his own grave, and every step as he painfully climbed up was marked by a footprint of blood from his decaying feet.

What examples of patient suffering, and what miracles of the Father's grace we see in the lives of these Christian lepers! As they are so fond of singing, these lepers, some day,

When He cometh . . .
 . . . shall shine in their beauty,
 Bright gems for His crown.

**Pain and
Peace.**

CHAPTER XVII

1899-1903

The halt, the maimed, the sick, the blind,
Sought not in vain Thy tendance kind ;
Now in Thy poor Thyself we see,
And minister through them to Thee,

W. W. How.

LIKE a river, ever widening and deepening as it flows, spreading verdure and vitality on either side, the work which is the subject of this narrative is found to be progressing with accelerated force as we come to the closing period of its thirty years' story. And what river could more fitly typify at once its character and its development, than that on the banks of which stand the first two Asylums to be noticed in this final quinquennium—the sacred Godavari? At Nasik, nineteen miles from its source, it is a single stream, but at the same distance from its mouth, its waters fill a far-reaching network of canals, which fertilise the land and render famine impossible for hundreds of miles. “Everything shall live whither the river cometh,” said the prophet, and if it is true that the waters of the Godavari have covered its delta with waving wheatfields, it is no less true that the beneficent

outflow of Christian philanthropy has brought life and hope to the destitute outcasts—alike at Nasik near its source, and at Ramachandrapuram near its mouth.

Of the twenty-six stations, many of them of great importance, established by the Mission during the five years now to be reviewed, we first notice Nasik, to which a brief allusion has already been made. We have noted how the famine and the plague, which together might well have exterminated a community so neglected and helpless as these poor outcasts, proved the occasion for their lot to be ameliorated to an extent never dreamed of by them. The plague of 1898, following the famine of 1897, made it necessary for the lepers to be evicted from the old temple to which they had by long usage acquired a certain prescriptive right. Evicted they accordingly were—a roofless and disused plague hospital being the only shelter they could find. Here, on a happy day for them, they came under the notice of Miss Harvey, a devoted worker of the Zenana Bible and Medical Mission. Soon she had secured regular rations for these new objects of her care, and speedily had a temporary roof put up to protect them from the expected rains. The next step was to enlist the help of the Mission to Lepers, and ere long, thanks to some aid from Government, eighty to 100 lepers were happily sheltered in a well-built Asylum, which has proved a veritable Home of Hope to many a diseased and helpless sufferer. Leprosy appears to be marked by different

**On the
banks
of the
Goda-
vari.**

degrees of malignity in different districts. In Nasik, it seems to be of the most ghastly variety, and terrible indeed were the sights to be seen there. Here a man with hands and feet ulcerated and mutilated, till standing or walking were alike impossible. There a woman with features swollen and distorted till the face had almost lost human semblance. Suddenly round a corner we come upon a group of boys making a pitiable attempt to play, in spite of their maimed extremities. Prostrate, helpless, and seemingly dying, is a poor emaciated creature whose sores are being gently and not unskilfully bound up by a fellow-sufferer, whose own hands are already partly disabled. This latter was Dhondu, the Peacemaker, whose story has already been told elsewhere,* and whose response to a few words of appreciation was to hastily brush away a tear and to say "it was nothing, only what he ought to do." And this brotherly and helpful spirit spread among the lepers, thanks in no small degree to the example and influence of Dhondu. When repairs were to be done and coolies' pay was offered to the lepers for the work, they refused the money and said, "How can we take wages from our mother who feeds us?" Their remarkable cheerfulness was what most impressed Lady Northcote on the occasion of her visit to the Asylum.

**No wages
from
"Mother."**

While the lepers were thus being cared for, their untainted children were not neglected, and

*Dhondu the Peacemaker. Price 1d. The Mission to Lepers.

in 1901 a Home for them was erected, the funds for this "life-saving station" being generously provided by Lady Polwarth, aided by friends whose sympathy she enlisted.

Miss Harvey, whose services have been recognised by the bestowal of the Kaisar-i-Hind medal, has sent me an account of the origin and progress of her work for the lepers, which fitly finds a place here :—

ORIGIN OF LEPER WORK IN NASIK.

BY MISS ROSALIE HARVEY, ZENANA BIBLE AND
MEDICAL MISSION.

The chief haunts of the lepers of Nasik when I first became acquainted with them were the verandahs or òtas of the temples. There was one temple they specially chose, because it was in the very heart of the most frequented part of the town. At the back of this temple there was a verandah with its face open to the east. In winter the east wind blew in bitterly on the lepers, and in the hot season they had to bear the heat of the sun until it reached the top of the temple and a welcome shade was spread over them for the rest of the day. In the rains they were driven out of this shelter, and heaven knows where they went.

On Sundays some beggars used to come to the Zenana Mission House to beg. The lepers got wind of this and came too. After a while we thought it rather unwise to let the lepers stream through the town every Sunday, and so we tried going to them, and in the courtyard of a heathen temple a little service used to be held, no one objecting.

Then came the famine of 1897, when we got permission to take uncooked food daily to the lepers. How

they enjoyed that famine! It was a time of plenty to them. They got warm clothes as well as food.

At the end of 1897 the famine died out, and the famine dole was stopped. The lepers had to go back to the old life, to the "one day a meal, and two days none, and none at all without a weary tramp on weary feet."

That was how they put it. Often a day came when the poor leper woke up in the morning knowing that, though he must starve, he could no longer go that weary round. Then some of his fellow-sufferers who had not reached his stage of the disease would bear him, tottering as they went, to the river side, where he would lie in a fog of flies, with his fingerless stumps held out for the alms some might throw him. And when at last he became too ill to be removed from his miserable shelter, he would lie moaning in his corner longing for death. Possibly a friendly leper out of pity would give him a little more than his usual dose of opium, and on the morrow a bundle of rags and a silent form would be rolled into a nameless grave.

**A friendly
Opiate.**

If famine had proved their first friend in securing them food, plague was to be their second, and to be the occasion of giving them a home. They had to leave the city along with the rest of the inhabitants. And where did they go? On rising ground outside the city, near a sacred pool known as the Heavenly Tank there stood the skeleton of a deserted plague hospital, a roofless, unwalled structure whose naked timbers, blackened by the fires of disinfection, were powerless to protect anything from the heat of the sun, or the cold of those bitter nights. Nevertheless into this miserable apology for a refuge the lepers crept. Some, preferring the shelter of the hillside, spent their nights on the banks of the stream, and there, in this extremity of woe, I found them. "Things at the

worst must mend." The dark hour before the dawn was far spent. The day was at hand.

The Collector allowed the famine dole to be renewed, for, as far as the lepers were concerned, famine conditions prevailed. Of the municipality we begged some sacks with which we clothed the old plague hospital and made it into a comfortable shed, and there the lepers remained until May, 1898, when plague subsided and the town filled up.

Upon the lepers there loomed the dismal prospect of returning to their former mode of life, and they exclaimed "That which was death to others was life to us. Will no one feed and house us now?"

From his private purse the Collector of Nasik gave Rs. 100 to feed the lepers while I went to Bombay to try to raise funds. The aged Sir Dinshaw Petit gave money for an iron roof for the shed, and other sums came in, and for several months the lepers were fed and clothed in this way. Once the cruse of oil ran very low, but it never failed.

In 1900 there was another famine, and again the lepers benefited by it. The owner of the land on which our temporary asylum stood objected to the lepers, and we could not find another site. But hard times compelled some men to put up for sale three and a-half acres of land outside the city, and this was bought for £50 and given over to the Mission to Lepers who, in 1903, became responsible for the entire support of the asylum and have since built two commodious wards and a granary and dispensary, costing altogether a little over £1,000. About half of the cost was defrayed by Government who have also sanctioned a grant towards the maintenance of the asylum.

The old asylum had not been long in existence when there came to it an aged woman who had been for about

**The old
Bible-
woman.**

forty years a valued Biblewoman. In her old age she had developed leprosy. In this affliction who would have thought that she could accomplish for God a task that none other could do? The lepers of Nasik were terribly depraved and equally bigoted. One wonders how they could cling to their own creed after seeing the little it had ever done for them. The gods of stone, and their followers with their hearts of stone, what had they done to lighten the lepers' lot? Upon all this blindness and hardness the pity of God still shone down, and He sent them a teacher, in the person of Rhaibai Saptal the aged leper Bible woman. Other teachers and preachers could visit them regularly, but only a leper could live among them. For a long time the lepers were very hard and opposed to all religious instruction, but little by little her life and teaching began to tell, and before she died in 1904 a scene which I witnessed at the asylum tells for itself what she had accomplished.

One evening I received an urgent summons to the asylum as Rhaibai was very ill. As I drew near I heard the voices of the women in what I feared might be the wild death wail of the Hindus. To my intense relief I soon recognised it as an evening hymn, and on arrival I found the women conducting an "evensong" of their own.

CHAPTER XVIII

1899-1903—(*continued*)

Although we are lepers, despised in this world and separated from other people, God has not forsaken us, He has given us comfortable houses to live in, and a beautiful chapel to worship in, where neither sun may smite nor rain may come.

The Lepers of Ramachandrapuram Asylum.

OUR last chapter told how help and hope came to the lepers of Nasik, near the headwaters of the Godavari. We have now to relate how the stream of comfort flowed on until it reached the outcasts of the delta of that river, some of whose grateful words we have just quoted. Very fair and fertile is this district, and the enjoyment of a twelve hours' journey through the canals that intersect it is often recalled with pleasure. The house boat gliding gently along, drawn by coolies; the rays of the evening sun lighting up the palm-fringed banks; the quickly falling darkness, illumined by myriads of fireflies; and, later, the stillness of the starlit night falling on wearied spirits like the touch of a gentle and unseen hand—all these constituted a memorable contrast to the hot and dusty railway journey which had

**Rama-
chandra-
puram.**

preceded them. And yet, not only were the dwellers in this earthly paradise in deep moral degradation, as witnessed by the hideous idols and the lewd and bestial decorations of their temples, but many were victims to the most foul of all physical diseases.

It was early in 1899 that Miss S. I. Hatch (of the Canadian Baptist Mission), stationed at Ramachandrapuram, some twenty-five miles from the port of Cocanada, was first awakened to realise the number and needs of the lepers of her district. Having made the startling discovery that the servant who carried her water and other supplies, and washed the dishes, had been suffering from leprosy for two years, she instituted inquiries which revealed the existence of lepers in almost every village, as many as twelve being found in one. She ascertained that the mother and sister of the man just mentioned had, as lepers, ended their unhappy lives by suicide. She further found that she had unwittingly been receiving milk from a man already in the mutilating stage of leprosy. Two bright, promising girls had to leave the Mission boarding school through developing the disease. Further instances, showing the *need of segregation and illustrating the value of leper asylums*, may be noted. One man who subsequently applied for admission to the asylum had been dish-washer and errand-boy in a public restaurant. In Cocanada it was discovered that the man who kneaded the bread for the mission house was a leper. In a neighbouring village one of the butchers was a leper. A native

medical assistant, having charge of a hospital, and performing operations, was found to be suffering from leprosy, while another case was that of a clerk who had the handling of public documents. When in Cocanada, I visited a Christian woman, widow of a native pastor, dying of leprosy, whose brother-in-law is known, and whose husband is suspected, to have been a leper. Still more terrible is the sequel to this story. The two sons of this woman have since her death developed the disease, and together with their servant-boy, are now inmates of the asylum. In the face of such facts—and they could be supplemented by many more—who can doubt that *leprosy is transmitted by contact*, or wonder at its prevalence in districts where such conditions prevail?

**Cases of
Contagion.**

Soon the missionaries knew of at least one hundred lepers in their *talug* of 250,000 people, and they also found that, with the exception of Madras, 350 miles distant, there was not a centre of relief or a place of refuge for them through all the Telugu country, with its population of thirty millions.

Clearly something must be done—but what, and how? The Canadian Baptist Church, neither large nor rich, and overtaxed to provide men and money for its extensive and successful work in the district, could not bear this added burden. Miss Hatch conferred with her colleague, the Rev. J. E. Davis, and he suggested an appeal to the Mission to Lepers. This was favourably received by the Committee, and a letter was inserted in

**Help from
Canada.**

the Society's magazine. It was specially appropriate that the generous benefactor to come to the help of the lepers of Ramachandrapuram should be a Canadian. Mrs. J. D. Kellock, of Perth, Ontario, had been already hoping to do something definite for the relief of lepers as a memorial to her late husband, Dr. Kellock (M.D.). She gladly embraced this opportunity, and responded to the appeal by a gift of £400 for the erection of an asylum, supplementing this shortly afterwards by another £100 for the chapel, so gratefully alluded to in the message with which this chapter opens. This affords a typical example of the way in which the majority of the asylums of the Mission have come into existence. First, the need of the lepers calling forth the pity of the missionaries; they in turn appealing to the Society which is the almoner of Christian people in the homelands; result—a refuge for these homeless sufferers where not only bodily relief and the supply of their temporal needs are provided, but where a new hope comes into their hearts and a new song to their lips.

Soon the tidings spread among these sufferers that a home was—wonderful to relate, and difficult to realise—being prepared for *them!* Like the four leprous men of old, they might have said one to another, "This day is a day of good tidings . . . now therefore come." And immediately they came, and in such numbers that before the first houses could be completed more than a score were squatting, with only the shelter of a few palm leaves, waiting for admission, while

twice that number were turned away till the wards were ready.

While the hopes of these miserable outcasts ran high, the interest of the community generally in this (to them) novel undertaking was also keen. "What is this, and why?" were their questions, as they saw a well-built Institution springing up by the roadside, surrounded by palms and mango trees. They went on their way amazed and perplexed, and with a new conception of Christianity in their minds, some of them exclaiming, "All this for the lepers! Why, it will be heaven for them!" An unusual opportunity was given me of witnessing the impression made on the Hindu mind by this practical exemplification of the Christian creed. At the neighbouring town of Cocanada, the Rev. F. H. Laflamme invited a number of the leading non-Christian residents to listen to an account of the principles and methods of the Mission to Lepers. In addressing this company of educated Indians I was careful to lay special stress on the fact that the whole work, including this new effort for the lepers of their own locality, was permeated throughout with the Christian spirit, that, alike in its inception and execution, it was *meant to manifest the spirit and the teachings of Jesus*. At the close of the address one of the leaders of the community expressed their surprise and shame at what they had heard—surprise that Christian missions were doing so much for the lepers of India, and shame that it should have been left to *them to do it*. He

**"Heaven
for the
Lepers."**

evidenced the sincerity of his words by a generous donation to the funds of the new asylum.

And if the high caste Hindus of the district were thus influenced in favour of Christianity, by this convincing object-lesson, not less so were the simple villagers whose diseased and outcast relatives found shelter in the Asylum. This effort to comfort and care for the lepers gave a new emphasis to the message of the Gospel as it fell from the lips of the missionaries and evangelists, and in many a village opposition and indifference gave way to sympathy if not to acceptance.

In the bright little chapel of the Asylum, with its open sides, is a musical clock with a history. L—— T——, a man of the Kapoo caste, was a cock-fighter, a gambler, and, finally, a leper. At length, when both crippled and destitute, he applied for admission, bringing with him the last few rupees he possessed. Vice and leprosy combined had so disfigured him that he became known as the "bad-faced" man. The Superintendent had assigned this most difficult case to Dr. Joshee, the capable and earnest young doctor of the Asylum, to be specially cared for and prayed for. It was long, however, before any response was forthcoming. He not only stayed away from the services himself, but did all he could to keep others from attending. But the doctor continued to dress his sores, and to plead with him and for him. Lancing his terrible ulcers on one occasion, the worms began to crawl out. Poor L—— had been thinking of his moral

**The Story
of the
Clock.**

disease as well as of his physical malady, and exclaimed with a touch of Oriental mysticism, "These are my sins coming out in the form of worms." He made full and frank confession of his wrong-doing and of his need of spiritual cleansing, and the reality of his repentance was proved by his changed life as well as by his changed face, which became quite transformed. He confessed his faith by baptism, and was one of the foremost in praising the Saviour who had given him peace. He wished, as a thankoffering, to devote his remaining four rupees to the good of the Asylum in some way, and, supplemented by a further sum given by Dr. Joshee, they purchased the timepiece which so musically ticks away the time in the Leper Church.

The story of the lepers of Ramachandapuram is full of pathetic interest, and many things meriting detailed recital must be dismissed with a mere mention. The service under the mango tree, when, with Miss Hatch as interpreter, I was privileged to see eight lepers come forward for baptism at the close of the service; the singing of Rudriah (the first inmate) and his trained choir, when he would fain have entertained me with a lyric of forty verses, himself the soloist and chorus by the choir; the feast, at which, to the manifest delight of the grateful guests, I handed the sweetmeats round the circle of fifty and brought away their touching messages of thanks to their far-off friends in Canada and Great Britain—these are some of the memories of my most interesting visit,

**Leper
Soloist
and Choir.**

Suffice it to say that under the devoted care of Miss Hatch, who has been assisted in many ways by Mr. Davis and Miss Hulet, M.D., the Kellock Home for Lepers is always filled, and usually gives shelter to about eighty stricken people, who, in looking beyond the gifts to the Giver, and beyond the missionaries to their Master, yield to the workers the only reward they covet for their self-sacrificing, and sometimes dangerous, labours. Miss Hatch has recorded some experiences of her work, with which this account may conclude :—

INCIDENTS OF LEPER WORK.

By S. ISABEL HATCH (Canadian Baptist Mission, Ramachandrapuram, Godavari District, India).

Five years of work among the lepers ! How full the years have been ! Over 200 lepers in that period have found shelter for a longer or shorter time, and a few have been with us all these years. Of these, ninety-three have, we trust, passed from death unto life and put on Christ by baptism, while forty have passed into the beyond.

With some few exceptions, those who have come to us have been poor, ignorant, filthy, loose-living men and women, but lo ! after coming, what a transformation ! We look at them now with their clean bodies, clean garments, and cleansed hearts as shown forth in their changed lives, and we marvel, saying, "What hath God wrought !" Instead of drunken, ribald songs that many have indulged in, and all manner of filthy conversation and rude jests, we hear them singing the songs of Zion and praising God from humble and contrite hearts. So



Group of Lepers—Mungeli Asylum, C P. India.

great has the spiritual joy experienced by some of them been, that we have heard them thank God that this dire disease had overtaken them, because *that* had brought them here, and here they have heard about God, and here they have found His salvation.

One bright little boy, who was here with his father, had only the beginnings of the disease. He used to be so lively and playful that one always noticed him on going to the Asylum. If not in a meeting, he was jumping and hopping and skipping about, and in a meeting one could hear his voice piping out clear and strong in the singing. But one day we went to the compound and all was very still, the men stood silently in groups, the good compounder, Solomon, was passing in and out of the sick room, and the doctor had come. Dear little Subbanna lay on his death-bed in great suffering and agony. "Are you in great pain, Subbanna?" I enquired. "O yes, Amma," he answered. "Are you ready to go from us?" I then asked. "Yes, yes, I will go to heaven and will be with Jesus. There will be no pain there, no pain there."

I have notes of an "experience meeting" we had some time since. I had asked the lepers to give some of their experiences, or to quote some text that had been specially helpful to them. One, who had lost nearly all his family—and of the three left, two were lepers—spoke of the joy of looking forward, and quoted "Rejoice in the Lord alway." This same young man, who has some of his father's wonderful preaching ability, on another occasion preached on "As one whom his mother comforteth, so will I comfort thee." His brother quoted the text, "They that sow in tears shall reap in joy." Another leper gave, "My grace is sufficient for thee," and "Him that cometh unto Me, I will in no wise cast out." Another thought that God would punish the wicked, but

**A
Testi-
mony
meeting.**

he trusted Him as his Way and his Light. One had had great comfort because Christ had healed the leper who came to Him. Another told how that whenever he saw his people he told them to seek first the Kingdom of God. Another, of how his village people had heard of God through this Home and had had great joy. One said, "Thy Word is more precious than honey and the honeycomb," and he also told of his dying boy Subbanna's testimony, "The Lord is calling me. I am going to Jesus. Here, agony; there, peace." Dr. Joshee and Pastor David followed with their testimony, and so concluded a meeting of intense interest.

Some weeks after this, and after I had been ill, I returned to the Asylum one day, and sixteen rose up and asked for baptism at the close of the service. "Why, what is this?" I asked surprised; "what great harvest is this? Who has been sowing, and who has been reaping? Surely if there is joy in heaven over *one* repentant one, there must be wonderful joy over all of these." They had been having lessons from Nehemiah, and I learned that each one had been working "*over against his own house*:" they had been trying to win over their unconverted companions who shared their rooms. What a joyful task it was examining and receiving all these! Two were specially remarkable. One, a pariah man, I had seen first when touring among the villages. He lived in a poor leaf hut, and even the leaves were in rags. He had a rag to cover him, and his wife a bit of a ragged cloth, but the children were minus even that. His foot was badly affected; he begged me to take him in. Now he is here, washed and clean, his face shining with a new light, and he is telling about how the great God had come down to earth to save men, and he now believes in that same God and is happy. The other was a caste widow, who had fallen low, they said, and been

cast out by her people. The leprosy had also developed in her feet, and she had been near death's door. We feared she would not live to be baptised. She had to be helped to the church, and her face was simply radiant as she told of the love she had found among God's children here and of the love of Jesus.

The last incident refers to the Home for untainted children. There are what we call four pairs of twins in our Home, and three others. They all call each other brother and sister, and are very happy together. Friday evenings I spend with them, and many a game and many a romp I plan for them. Then, again, we sing together, and I have them tell the Bible stories they have learned. At the time of writing we are in distress for funds. I had told the lepers to make special prayer for help to come, and of their own accord they had offered to reduce their allowance of rice in the meantime. This I accepted, but when the little ones came to me and said they would do without their breakfast altogether until more help came, I told them I couldn't see them go hungry every morning, that I would rather use what little I had of my own first, and we hoped relief would soon arrive.

“He will surely hear the cry of the distressed and their prayers will come up before Him.”

CHAPTER XIX

1899-1903—(continued)

But do Thou hear me, O God the Lord, for Thy Name's sake ; because Thy mercy is good, deliver Thou me. For I am poor and needy, and my heart is wounded within me.—Psalm cix.

(Used in the ancient service of the English Church for the expulsion of the leper).

“**H**E had travelled 200 miles on his way to Juggernath, the great Hindu shrine.” This sentence tells of one incident in a tragic life story. Ram Lal, to whom it refers, had a wife, two sons, and a good business in the city of Allahabad. One day, whilst far from home, he burnt his hands without feeling any pain. He had become a leper, and now he knew it. He knew, moreover, that in all probability his own door would be closed against him, and that his caste privileges would be forfeited. Crushed and heart-broken, he turned his back on home and kindred, and after long wandering set out, as a last resource, on a weary pilgrimage to the celebrated temple at Puri. Turning aside for a rest at Mungeli, in the Central Provinces, he was welcomed into the leper asylum there, and in due time—not at once, for he was a thoughtful,

earnest man—he found Him who is Lord of Heaven as well as earth (Juggernath means “Lord of all the earth”). It was Ram Lal who, on the occasion of my visit, voiced the gratitude of the lepers of the Mungeli Asylum to the friends who had provided a place of refuge for them. The friends in this case were the members of the All Nations Missionary Union and Pence Association, who contributed the funds by which the asylum was built, and has since been supported. This is one of several places in the Central Provinces in which leper asylums were established as a result of the famine of 1897 and following years. The Rev. E. M. Gordon (of the Foreign Christian Missionary Society) was besieged by homeless lepers in a state of starvation, and after affording them such temporary help as he was able, he laid their sad case before the Mission to Lepers. In due time houses were erected, a little chapel added, and the whole enclosed. More than once enlargement has been necessary, and recently a small asylum three miles distant has been built for women, who, here as elsewhere, number about one-third of the total.

Ram Lal, whose story I have summarised, is only one of the many stricken sufferers whose darkness has been illumined by the Light of Life at the Mungeli Asylum. I retain a vivid recollection of a Sunday spent there, when it was my privilege to participate in a baptismal service, at which six of the twenty-eight converts were lepers. The scene was a striking one. On a

**A River
Baptism.**

cliff overlooking the river stood the lepers from the asylum, and on the opposite bank, a by no means friendly, crowd of Hindus. At the water's edge was gathered the congregation and the children of the lepers from the home, all of whom had marched in procession from the church. The river, flowing freely between its beautiful banks; the congregation of brightly dressed native converts, joining heartily in the singing with which the ceremony was accompanied, with the sun shining brightly over it all—these formed a picture full of life and beauty, the central feature of which was the company of spiritually cleansed men and women, thus openly testifying their abandonment of heathenism and their acceptance of a “living hope by the resurrection of Jesus Christ from the dead.”

The work of Mr. and Mrs. Gordon among the lepers of Mungeli has, within its necessary limitations, been eminently successful. Even more so have been their efforts to rescue and educate the untainted children of leprous parents.

The first function in which I had a share at Mungeli was an entertainment by these bright and happy little people, in the course of which I was garlanded by the tiniest lassie of them all. There was Piyari (adopted by Mr. and Mrs. T. A. Bailey), a clever girl of a most lovable disposition, and the eldest of three sisters, all in the home. Patiram, the first boy admitted—taken four years before from the company of his terribly disfigured father—is now studying hard for the teachers' examination. He is a true Christian, and already

able to conduct the service at the Leper Asylum occasionally. The lepers and children cared for at Mungeli usually number about a hundred.

Also in the Central Provinces, and also like Mungeli, an outcome of the famine is the smaller asylum at Patpara, in the Mandla district. The Society's first interest in the lepers at Patpara dates from 1895, when the Rev. E. P. Herbert, of the Church Missionary Society, was enabled to give temporary relief to a few of them, the first being an ex-schoolmaster, and the next a well-to-do caste man. Shortly other cases came to light, until it became clear that a permanent asylum was a necessity. The funds of this, as for that at Mungeli, were provided by the All Nations Missionary Union and Pence Association. Again the famine was found to be a cloud with a silver lining so far as the lepers were concerned, as the asylum was built as a measure of relief alike for those who laboured to build it, and for the lepers who found a home in it. From Patpara, a sad sidelight is thrown on the sufferings of the lepers. Owing to the anæsthesia, or loss of feeling, which so often accompanies the disease—

The rats (they say) come and gnaw us at night, and we don't know anything about it till we see the blood in the morning; or we move too near the fire in our sleep, and are badly burnt.

Bites and Burns.

But just as the wilderness had its Elim, with its wells and palms—lives so sad as these are cheered by sympathy, and brightened by the hope of the Gospel. Poor Zindi, for example, was the

most disfigured and helpless of all the lepers at Patpara, but a very bright and joyful Christian. He was a drummer by caste, and his friends sent him a pair of his old drums. It was thought impossible that he could play them, but Zindi had sticks bound on his fingerless stumps and drummed away vigorously to his own entire satisfaction. Almost all the inmates of the Patpara Asylum have received baptism.

From Sholapur (South Mahratta Country, Bombay Presidency) came an urgent request from Dr. P. B. Keskar. Though a self-supporting Indian medical worker, Dr. Keskar is closely associated with the American Marathi Mission. He found on investigation as many as 200 lepers in the city and the immediate neighbourhood. Sholapur was the centre of an area of severe famine, and the lepers were compelled to leave their haunts in search of relief. The Society's efforts to provide for them had the sympathy and support both of Lady Northcote, whose husband was Governor of Bombay, and of the local authorities. Soon, on a healthy site, well beyond the municipal boundary, a permanent Asylum was erected, and, in a short time, filled with appreciative inmates, who number, according to the latest returns, about 100.

In glancing through the reports, not a few pathetic cases are observed. Outcast and hopeless, and often wearied by futile pilgrimages to far-distant shrines, these wanderers at last find rest in the Christian Asylum. There it gradually, and sometimes speedily, dawns upon them that a

religion which embodies itself in such deeds of practical kindness must at least be worthy of attention. And as they listen, what tidings they hear! For them, despised and outcast, pardon, hope, and heaven—and these not as the reward for penances, pilgrimages, and painfully acquired merit, but freely, “without money and without price,”—terms with which even they, powerless and penniless as they are, can comply. So, from Sholapur, as from so many of these Homes of Hope, we learn of companies of lepers being welcomed into the membership of the Christian Church, of sufferings alleviated, and of the valley of the shadow brightened as these weary souls pass through to the land where the inhabitant shall never say “I am sick.”

About the same time, the homeless lepers of Miraj, also in the South Mahratta country, found a friend in Dr. Wanless, of the American Presbyterian Mission, who, in presenting their plea to the Committee in 1896, supported it on the ground that, though they were numerous in the district, literally nothing had been done for them. Nothing? Yes; the Government of the small native State of which Miraj is the capital had, several years before, gone so far as to lay the foundation stone of an Asylum for them. But the building never got itself erected, and even the corner-stone was subsequently stolen, while the lepers were left to perish, until practical Christianity applied its remedy to their sad case. At the end of 1900, upwards of 100 famine workers were finding employment in quarrying the stone

**Sholapur
and
Miraj.**

and preparing the site for the new Asylum, which I found filled with grateful inmates in the spring of the following year. The Leper Asylum has proved a useful adjunct to the splendid Hospital provided by the Medical Mission, which has done so much to commend the Christian faith to the Mahrattas of Miraj and the district.

Indeed we find a direct result of the medical work in the fact that the caretaker of the Leper Asylum is a convert of it. He was so impressed with the treatment and the teaching he received as a patient that he became a Christian, and consented to live among the lepers and to make them his special care.

The lepers of Ludhiana, in the Punjab, were until 1899, a neglected as well as an isolated community, herded together in a small village of mud huts outside the city. Here, forsaken and forgotten by the healthy and the well-to-do, except as they compelled attention to themselves by begging, they had dwelt alone, unheeded by all, unless, indeed, a tiny mosque, with a moulvie attached, represented the care of Mohammedanism for the lepers. In 1899, however, Dr. Edith Brown (of the North India School for Medicine) built, with the aid of the Mission to Lepers, a small house and dispensary, with a view to some regular care both for the bodies and the souls of these outcasts.

Into this house came three Christian lepers from Sabathu, in the hope of imparting a higher moral tone to this degraded village—a hope that has, in part, at least, been realized. They were

all three readers and lovers of the Bible, one of them being a woman who had the previous year gained the first prize in the oral Scripture examination of the Sunday School Union.

This was the position when I visited Ludhiana at the beginning of 1901. It was my privilege as Treasurer of the Missionary Pence Association (now the All Nations Missionary Union) to sanction a contribution of £50 for the erection of a few houses to form the nucleus of a Christian section of the village. Soon the new influence began to tell, and we hear of a leper, a slave to opium, coming in so helpless a state that the Christians had to cook his food for him. Though ungrateful and even abusive at first, kindness slowly won him, and he found a new hope before his sufferings terminated. The usefulness of this little Asylum is evident from the reception (in 1902) of twelve new cases in one week. A leper-evangelist was introduced, who commenced a school, which greatly relieved the tedium of weary days.

Reference was made in an early chapter to the need of some adequate provision for the lepers of Bombay city, and to the difficulties and delays in securing it. At length, on January 8th, 1890, the Government proclaimed "black leprosy" to be an infectious disease dangerous to life, and named the Asylums at Trombay and Ratnagiri to be sanitarium under a somewhat forgotten Act of 1867. As these two Asylums would not together accommodate more than about 100 lepers, while it was estimated that there were 800 in Bombay,

**Help for
Ludhiana.**

this proposal was, to put it mildly, inadequate. But here a wealthy and benevolent Parsee, Sir Dinshaw Petit, came forward with an offer of a lakh of rupees (about £6,666) in the hope that the Government would equip and maintain the Asylum which it was proposed to erect at Trombay. Plans and estimates for an Asylum for 1,000 lepers were prepared, and the foundation was laid by a royal prince. But the scheme never progressed beyond this point, mainly because it was found that so large an undertaking would require at least four times the sum donated by Sir Dinshaw Petit. In the meantime, Mr. H. A. Acworth, C.I.E., was appointed to the office of Municipal Commissioner of Bombay, and inaugurated a plan which, if less ambitious, was at least practicable. He appealed to public charity, with the result that ultimately a sum in excess of Sir Dinshaw Petit's offer was contributed — among the most generous donors being Lord Harris, then Governor of Bombay. The municipality gave a suitable site at Matunga, sufficiently isolated yet readily accessible. As showing how vigorously the new movement went forward, it need only be said that, though building was only begun on August 19th, on the 6th of November of the same year the first forty or fifty lepers were conveyed by the police to the new Asylum. The additional wards were filled as soon as completed, and by 1895, upwards of 300 lepers were being cared for, to their own comfort and to the safety of the public.

**Progress
at
Bombay.**

To the care bestowed on the inmates of the Matunga Asylum, I can testify from personal observation. It was here, in December, 1900, in company with Mr. T. A. Bailey, that I first saw leprosy in all its hideous reality. The lovely grounds and the well-built wards seemed only to throw out in stronger contrast the maimed wrecks of humanity who were being generously provided for to the number of 330. A temple, a mosque, and a chapel for Roman Catholics, represented the religious provision. Evangelical Christianity having no place in the institution, it was arranged that a Catechist supported by the Mission to Lepers should visit the Asylum regularly. Though this well-appointed institution is doing much for the lepers of Bombay, I had that same week evidence that it was not fully meeting the need. In one afternoon's drive, I observed at least five lepers in the streets, three of whom were soliciting alms of the passers-by, though whether this was owing to insufficient accommodation at the Asylum or slackness on the part of the authorities I am not prepared to say. That this deplorable condition of affairs still prevails is clear from a statement in the "Bombay Guardian" of May 20th, 1905 :—

The large and increasing number of leper beggars in Bombay streets, who throng the tramcars at the stopping-places, is surely a menace to the health of the city.

CHAPTER XX

1899-1903—(continued)

“ And lepers, whose own flesh has been
A solitary grave,
See with amaze that they are clean,
And cry, ‘ ’Tis He can save.’ ”

—*T. T. Lynch.*

THE work of Christian missions in Central India suffered a severe loss by the death in July, 1902, at an early age, of the Rev. Norman Russell, a devoted worker of the Canadian Presbyterian Mission. Premature as appeared his removal from a sphere in which his services were at once so successful and so sorely needed, it did not occur until he had initiated a movement for the relief of the many destitute lepers of the Gwalior State and the neighbouring districts. Gifted as he was, with an eye to see, and a pen to depict, the sufferings of these stricken outcasts, I will quote at length his graphic description of the condition of the lepers of Central India :—

“ Bent, decrepit, and diseased, with haggard, pain-worn faces, and clothed in miserable rags, some crawling on hands and knees, some staggering along on crutches which they are hardly able

to hold, they are to be seen on every crowded thoroughfare, at the gates of the temples or on the market-place of all our larger cities in Central India.

“One has to conquer repulsion even to stop and talk with them, for they are still more forbidding at nearer sight. The black, glazed stumps from which the toes have rotted away, the maimed hands in all stages of decay, some with the first joints gone, some without fingers at all, and worse, the festering sores bound with dirty rags, the scarred, decayed faces and blinded eyes,—oh! how the weight of human suffering and human misery presses upon one’s soul as he realises the terrible condition of the lepers.

“With their fatalistic ideas, and the doctrine of transmigration, the Hindus regard the leper as suffering the just result of his sin, either in this life or in some previous existence, and so no hand is outstretched to help him. There, as elsewhere, he is an outcast, a wandering beggar without food or shelter. At times they are employed as watchmen over the fruit in the fields, but for the most part their disease forbids all manual labour, and they are thrown on the cold charity of unfeeling India.

“In the city of Ujjain (Central India) where they congregate in such large numbers on account of its being a holy city, their haunts are the shallow alcoves down by the river side, through whose unprotected openings the damp mist pours in during the rainy season, and on whose inhospitable floors, with nothing to cover them but their

**Under the
Wrath of
the Gods.**

thin cotton rags, they have to spend the long nights in the cold season. Even this miserable shelter is at times denied them, and out on the bare stones or pressed up under the eaves against the wall, their fever-burnt bodies seek some slight protection from the cold and rain. Perhaps there is none of the world's open sores more saddening or more typical of human misery than the lepers, especially in the ragged, dirty, poverty-stricken condition in which India's people have left them. Is it any wonder then that men have felt the sight of them haunt their dreams for days; that human nature turns from them in disgust, and that people have been known even to suggest that they should be committed to some lethal chamber and their miseries ended for ever?

“Like the peoples of the East, science and medical skill have abandoned the problem of leprosy to the incurable and impossible, and no hand is stretched out to save them but that of Christ. He, though a Jew, with all the Jew's horror of the ceremonially unclean, did not hesitate to put forth His hand to touch them and heal. And so it is to-day; the only heart that beats in sympathy with the leper is that of the follower of Christ. We may not be able to cure them, but we can lighten their sufferings, make life brighter, and bring them hope and joy for the life to come. We can gather them into comfortable homes, and surround them with the Christ-life; we can segregate and save their children; we can do with them as Christ did, and thus only shall the leper problem be solved.

“The
Christ
treat-
ment.”



Lepers at Ujjain, Central India.

“And what the lepers want is Jesus Christ and the Christ treatment—something of love and kindness, someone to care for them and bring them relief. There seems a peculiar hunger on the part of these poor souls for the Christian Gospel and a readiness to receive it that is almost phenomenal. In two of our stations something has been done for them. Especially at Ujjain, they have been helped at the Mission hospital with food and clothing, and taught daily in the Word of God.

“I remember when the first applicants from among them were received for baptism. I was one of those who had the privilege of examining them. Strong and clear were their testimonies, and unfaltering their faith in the Christ whose followers were the only ones who had ever reached out to them the hand of love. The persistency with which these converts, dull-witted on account of their disease, pored over their letters till they learned to read, their regularity at church service, their reverence for their Bibles, which they would wrap up so carefully in what little cloth they had to spare, their desire to proclaim the message and have others share in their joy, were sure signs that labour had not been spent on them in vain. . . .

“There are in Central India probably 5,000 lepers without a single place of refuge; they are still using the alcoves or sleeping out on the stones. The plan of the Mission to Lepers is too well known to require me to advocate the advantages of segregating these people and their

**5,000
Without
Refuge.**

children. Nothing could be more ideal for the purpose than the neat and inexpensive leper hospitals erected in many parts of India by this Mission. Here they are fed and clothed, cared for, and instructed in the Gospel. Many and blessed are the touching incidents told in the history of these homes, of the souls brought to Christ, their earnestness and faithfulness. For instance, in one of these the story was lately told of how, when the agent of the Bible Society was visiting the asylum, the poor lepers went without food for a whole day that they might be able to give him something to spread the Gospel among their less fortunate countrymen."

**The Plea
and the
Response**

In response to this touching plea steps were taken by the Committee of the Mission in conjunction with the local missionaries. The Government of the Gwalior State, under its enlightened ruler, the Maharajah Scindia, was in entire sympathy with the proposal to provide an asylum for the homeless lepers of the district, even to the extent of promising the land for a site and funds for the erection of the buildings. But the delays which so frequently characterise the action of native states have so far prevented any actual progress, and the asylum at Ujjain, is still, at the time of writing, a thing of the future.

Pending the erection of the Asylum, however, the lepers are being given such temporary help as is possible under the circumstances. They have come in increasing numbers to the Mission station until upwards of sixty are receiving relief. Many of them found shelter under the trees in the

graveyard of the Mission until temporary houses could be erected for them. They have proved themselves very responsive to Christian teaching, and already a number of them have been admitted to Church membership.

Dhar, in Central India, may be regarded as a sister Station to Ujjain. Work was commenced in 1903 as a memorial to Mrs. Henderson, late of Toronto, whose husband, Mr. William Henderson, rendered valuable service to the Mission to Lepers as Honorary Treasurer for North America. Not alone by speech, but still more by pen (in the pages of his magazine, *The Faithful Witness*) did Mr. Henderson for many years plead the cause of the lepers. In this service he was ably seconded by his wife, whose decease was sincerely regretted by a large circle of friends. It was decided that the readers of *The Faithful Witness* should express their esteem for Mrs. Henderson, and their sympathy with the lepers, by means of a fund for the erection of the Nellie Henderson Memorial Asylum. Five hundred pounds was the sum aimed at, and before long it was all in hand. The original intention was to devote the amount to Ujjain, but when the Maharajah's Government promised to provide the cost of that Asylum, it was resolved that the Henderson Memorial should be erected at Dhar, whence an urgent plea had come—also from missionaries of the Canadian Presbyterian Mission. Though the money was raised in the period under review, the actual opening of the Asylum did not take place till 1905.

**The
Lepers of
Raipur**

To Raipur, the attention of the Mission was first directed in 1898 by the discovery, in one of the Government Famine Shelters, of no fewer than 167 lepers and about forty untainted children, all crowded together, to the imminent peril of the latter. Through Lord Radstock an appeal was made for help in order to prevent these destitute people being turned adrift on the cessation of relief, to their own misery and to the public danger. As may readily be believed, the Committee hesitated to become solely responsible for so serious an undertaking, urgent as they recognised the need to be. They were, all through the five years under notice, adding on the average *five new stations annually* to their already lengthy list. Encouraged, however, by the sympathy of Mr. (now Sir) A. H. L. Fraser, then Chief Commissioner of the Central Provinces, and now Lieutenant-Governor of Bengal, and by Bishop Thoburn, whose Society (the Methodist Episcopal) was prepared to co-operate, the Committee decided to make an annual grant, on the understanding that this was largely supplemented by local funds, and that entire liberty was given for Christian teaching in the proposed Asylum. A Committee was accordingly formed at Raipur, suitable buildings secured, and this large company of homeless people, instead of being turned adrift, were given shelter, food, and kindly care. The Mission to Lepers has continued to afford substantial help towards the support of the lepers, in addition to providing for regular Christian teaching. For some years the Rev. G. K. Gilder

(M.E. Mission) superintended the religious work of the Asylum and himself ministered to the lepers. On one of his visits he reminded them how much they owed to the kindness of Christian people in Great Britain, who were under no obligation to help them, and who only loved them because of the Divine compassion for all men. Their faces lit up as the thought entered their minds, and one poor fellow said, “That is good news, for our own people have turned us out; they do not suffer us even to drink water in our villages.”

**The
Secret of
it all.**

That this Asylum supplies a pressing need is clear from the fact that the census of 1891 gave the number of lepers in the Raipur *zila* as 5,000, a truly appalling total for one district. When I saw the inmates of the Asylum in 1900, I was shocked at the large proportion of *leper children* among them, twenty at least, whose young lives were already blighted by leprosy. The dietary of the inmates I found to consist of two meals a day, usually of dhal and rice, with a vegetable and a little oil. Such as were not too disabled found useful occupation in cultivating the little gardens, in which both flowers and vegetables were flourishing. Soon the sowing of the spiritual seed also began to yield its harvest, and in 1903 we find the Rev. J. Gass (of the German Evangelical Missionary Society, U.S.A.), who succeeded Mr. Gilder on his departure on furlough, reporting the baptism of eleven lepers, of the genuineness of whose faith he was fully satisfied. The voice of praise and prayer was often heard, and the

elevating influences of Christianity were speedily manifest in the improved moral tone of the institution.

Also in the Central Provinces, and less than forty miles south of Raipur, another focus of leprosy was found at Dhamtari. In a few wretched huts, a colony of these outcasts had for years lived by levying an unwilling tax on passers-by. When famine desolated the district in 1900, a kitchen was opened for their relief. When the scarcity had passed, the kitchen became a temporary Asylum, under the care of the American Mennonite Mission. At this juncture, Mr. Ressler, of that Society, laid the case before the Mission to Lepers, who were once again enabled to respond with substantial help. The local authorities, represented by the Malgazar willingly co-operated. A suitable site was presented to the Mission, and subsequently increased to provide for extension. The result of these united efforts was soon seen in a well built permanent institution for the lepers of Dhamtari. The whole property is now vested in the Mission to Lepers, who are responsible for the maintenance of the work. Surely in such co-operation as this is to be found the solution of India's leper problem.

Here, at Dhamtari, we find the leaders of the community, including the Malgazar and the Judge, both Indian gentlemen, in full sympathy with the efforts of the missionaries to segregate and care for those who would be otherwise both a burden and a peril to the inhabitants generally.

The motives and aims of the two parties to the transaction may not be identical. On the one hand, perhaps, self-interest tinged by humanity. On the other, unselfish pity as the motive and the spiritual and eternal welfare of the lepers as the aim. But even if these differing considerations do influence the authorities and the missionaries, it is none the less the fact that, not alone at Dhamtari, but in several other places, this method of mutual co-operation is found to work both successfully and smoothly. Gradually the value of voluntary missionary effort in relation to the difficult leper question is being recognised, both by the Provincial Governments and the local bodies of India. Thus the helpful and practical efforts of Christian Missions are at length touching the very bed-rock of India's want and woe. When the outcast leper is provided for, both temporally and spiritually, the lowest strata is reached. By preaching propaganda in its varied forms ; by the widespread dissemination of literature both directly and indirectly Christian ; by schools, colleges, and training institutions ; by medical missions ; by industrial training ; by famine relief and other forms of practical philanthropy ; and now at last, and possibly not least, by ministering to its diseased and destitute lepers, India is being influenced at every point of its national needs by the religion and the life of western Christianity.

**Helpful
Co-operation.**

The happy result at Dhamtari is that as many as 160 homeless sufferers are being sheltered and cared for. It has just been claimed that the

results achieved are satisfactory to the ruling bodies, with whom ultimately the responsibility for these helpless people must rest. This claim may be supported by the following quotation from the entry made in the visitors book of the Dhamtari Asylum by the Deputy-Commissioner of the District in March, 1903:—

The work at the Asylum seems to be a most excellent one. The number present was about 160. . . . This is a work which is of the greatest assistance to the District Administration. . . . I was greatly struck with the general well-being of the lepers, and with the fact that in some cases the sores had healed.

That the missionaries are more than satisfied with the results of a work which has its repulsive and even dangerous side, is shown by the testimony of the Superintendent:—

We enjoy the work among these people very much, for two reasons. First, because they appreciate what is done for them and manifest their interest by their willingness to work. Second, because they acknowledge all they have as coming from God. They listen intently to the preaching of the Gospel and believe on the Lord Jesus Christ as the Son of God, the Redeemer of lost men.

**Neither
Idle nor
miserable.**

The Dhamtari lepers are neither idle nor miserable. We hear of a beautiful banana grove tended entirely by them. Also of some being willingly and busily engaged in the fields attached to the Asylum. These are sown with rice and other crops, thus affording both food and occupa-

tion—we might almost say recreation—for them. Those too maimed or feeble for field work find employment in attending to the gardens and keeping the houses and wards clean and tidy. They even manage to secure a few simple luxuries, with which to supplement their daily allowance, by the sale of eggs from the chickens they keep.

We have seen that from the point of view alike of the authorities and of the missionaries this work is full of encouragement. But what of those most concerned—the lepers themselves? How shall we adequately describe the contrast between the life of a sheltered, comforted, Christian inmate of such a Home, and that of a destitute outcast, branded as unclean, cowering under the wrath of his gods, and with a foul malady relentlessly sapping away his life?

Much might be written of the physical, social, and moral results of this work, but the full story of all that it means *to the leper* can only be told by the leper himself. Even as the sorrow of his lot is immeasurable and unequalled, so it is only in contrast to this that his joy can be fully realised. "*I often wonder if it is the same life,*" said a Christian leper as she thought of the past days of wandering and persecution, and it is beyond question that these sufferers find in the security of these kindly conducted Asylums a life of happiness of which they had long abandoned all hope. On Christmas day, on the occasion of their simple festivities, one of these grateful lepers attempted to give expression to the contrast between their past and present condition. He

**IS it the
Same
Life?**

told how they had suffered before they knew anything of Christianity. He said many had been mere living skeletons. Others had no place to sleep except under some tree. How different their condition now! They had good food to eat and clean water to drink and to bathe in, and all were “fat and happy.” This latter statement might be regarded as an exaggeration due to Christmas fare. It is, however, confirmed by independent testimony. The Doctor of the Asylum was asked recently by some of the visitors what kind of medicine was given to the lepers in order to make them look “so fat and clean.” Such is the effect of sufficient and wholesome food, proper sanitation, and contented minds.

The lepers of Dhamtari, nearly all of whom have embraced Christianity, show a praiseworthy spirit of self-help. They had been feeling keenly the need of a simple place of worship. They are, like the missionaries who have laboured so devotedly among them, content with simple things, and their conception of a “church” is a building with open sides—not much more, indeed, than a roof to shelter them from sun or rain. It was suggested that, instead of appealing to the Mission, they should endeavour to provide their own church. They responded to the idea readily, and contributed first the price of the rice they had grown. This they supplemented by other small gifts as they were able, and when to their own offerings were added those of the native Christians and some of the shopkeepers, their



Lepers receiving weekly allowance of food in the Mission Compound at Champa, C. P. India.

hopes rose high, and they commenced to dig the foundations!

At Champa, in the same part of the Central Provinces, the Rev. P. A. Penner (Mennonite Mission, General Conference, N. America) had his sympathy awakened by the pitiful condition of several lepers who appealed to him for help. On his own responsibility, and with the assistance of friends in America and Russia, a small temporary refuge was opened. Subsequently a site was granted by the local Tahsildar (or land owner), and, by the date of publication, the building of a permanent Asylum will be completed. The Mission to Lepers has undertaken the maintenance of the Institution, and the property is vested in them—the work being superintended on their behalf by Mr. Penner.

Already there are fifty inmates, and it is anticipated that shortly that number will be doubled. And this, notwithstanding the fact that only advanced and helpless cases are admitted. Again we find these stricken people as appreciative of the spiritual, as of the temporal, blessings brought to them. Mr. Penner's labours have already yielded fruit. It was a high day in the little community when the first eight converts from among them received baptism. They had been under special instruction for months, and were not only ready but eager to make public confession of their faith. It was represented that the cold season was at its height, and that no chapel had yet been built in which they could worship. "Had we not better postpone the

**Converts
at
Champa.**

baptism?" suggested the missionary. "No, Sahib, we will put on all the clothing we have, but do baptize us." To their great joy, four men and four women were thus baptized as the first fruits of the Gospel among the lepers of Champa.

CHAPTER XXI

1899-1903—(*continued*)

“If Thou wilt!” the leper cried;
“Be thou clean!” the Lord replied;
Faith enough to come and crave,
Power enough to stand and save.

—*F. G. Morris.*

BANKURA, in Bengal, is a town of 30,000 inhabitants, and the centre of a district with a population of 1,300,000, among whom are a large percentage of lepers. The establishment of an Asylum for them affords an instance in which the Mission to Lepers not merely co-operated with the authorities, but anticipated them in supplying a need which they were admittedly unable to meet. About the time that the Rev. F. W. Ambery Smith (of the Wesleyan Methodist Missionary Society) was addressing his first appeal to the Mission to Lepers on behalf of the outcasts of Bankura, the writer of this history was conferring with the then Lieut.-Governor of Bengal (Sir J. Woodburn) as to the work of the Society in the Presidency. Sir John had visited the Asylum of the Mission at Purulia, and had borne grateful testimony to the

value of the work done there. He was gratified to learn that Purulia, though the largest, was only one of five such institutions owned and supported by the Mission to Lepers in Bengal, and, up to that time, entirely without Government aid. On being informed that we were considering the case of Bankura, His Honour frankly admitted that on his recent visit to that town the need of an Asylum had been pressed on him by the Municipality. To his regret, however, the proposal could not be entertained, owing to the depletion of the exchequer through famine and other causes. And therefore, so far as concerned the Government, the lepers of that large district must remain homeless. But to the missionary who looked with pitying eye on their needs, as well as to the Committee at home and to their willing helpers, the lepers of Bankura were not merely a public nuisance or a perplexing problem,—they were members of the great human family, with souls to be redeemed, and bodies to be fed and clothed. So Mr. Smith pressed his plea, the Society printed it, a generous lady in Brighton (Mrs. Bryan) responded by a gift of £500, and the Bankura Leper Asylum was built.

**Brighton
and
Bankura.**

In his letter of appeal Mr. Smith had said :

If people at home could but see the terrible sights that we are looking upon every day in this place, there would be no difficulty in raising the money. I have never seen worse cases than some of those we have here.

On July 26th, 1902, the new buildings were

formally opened, the ceremony being attended by the principal officials and most of the influential natives. Considerable opposition to the Asylum was offered by certain Hindus of the baser sort, who appealed, though happily in vain, to the religious prejudices of the population. Slowly for the first month or two, but more rapidly later, the wards were gradually filled, so that before the end of the first year forty-four inmates were reported. Before long, patient sowing of the good seed began to bear fruit in genuine and spontaneous professions of Christian discipleship. This was the more encouraging in that the majority of the lepers were caste Hindus, with whom deep conviction is required to lead to public confession of their new faith.

Shortly before her decease the donor of the asylum added to her previous benefactions a gift of £300 for the erection of a church for the Christian lepers, who, through her benevolence, had obtained both bodily shelter and spiritual blessing. *I have had ample interest on my money,* said this generous friend, when shown the photograph of the first lepers who had received baptism in her asylum.

At Bankura, as elsewhere, the pitiable sight was often to be seen of little children in the arms of leprous mothers as they sought refuge in the asylum, or wandered with their diseased parents from place to place in search of food. The peril of these helpless little ones led to an appeal for a Home in which they could be shielded from the disease and prepared for useful lives. To this

plea it was the privilege of the writer and his wife to respond, and a home for the untainted children was erected as a memorial to their only and dearly-loved little daughter, who was taken from them at the age of six and a-half years. So there stands by the side of the Bryan Asylum for Lepers a Home for their healthy children, bearing the inscription :—

THE EDITH HOME.

A MEMORIAL

And a

THANK-OFFERING.

Our reference to Bankura must close with a quotation from Mr. Ambery Smith's account of a recent baptism :—

I am glad to tell you " (he writes) "that we had the pleasure of baptising twelve of the lepers on Sunday. I never had before me more pleasing and satisfactory candidates. The whole service was an inspiration. It is always a delight to me to preach to the lepers, but on this occasion it was specially so. The earnest faith of these poor people is delightful to witness. . . . I was listened to with rapt attention as I compared the new faith they had adopted with the old faith they had abandoned.

**The new
Faith and
the old.**

From Salur, in the Vizagapatam district of the Madras Presidency, an urgent petition on behalf of the lepers came from the Rev. P. Schulze, of the Schleswig-Holstein Evangelical Lutheran Mission. The lepers were found to be so numer-



Rev. F. Hahn and Native Staff, Purulia Asylum. On Mr. Hahn's right, the Chief Caretaker; on his left, the Doctor.

ous in Salur and the surrounding villages that their needs could no longer be ignored. As many as 400 were, it was estimated, to be found in the town itself, while within a radius of forty miles the missionary ventured to place the total at some thousands. Temporary shelter and relief were afforded and Christian work commenced. Progress was slow owing to the enforced absence of Mr. Schulze, but by the time this record is read some, at least, of these despised and rejected people will be happily sheltered in a home of their own. In common with almost all workers among the lepers, Mr. Schulze finds his sympathy for them, and for his work among them, increase. "They are," he says, "just like little children, and so much more grateful than other Hindus." The Salur asylum will be the only one for a very large area, and will probably soon become an important centre of leper work. A generous gift of £200 from Mr. John Cory enabled the Mission to establish this asylum.

Muzaffarpur is a town of some 70,000 people in Tirhoot, Bengal, and that it is a distinctly leprous centre is clear from the census figures, which give 1,294 as the number of cases for that and the adjoining district of Dharbanga. Long before the plea of the Muzaffarpur lepers was presented to the committee by the Rev. F. Hahn, of Purulia, their sad condition had moved the pity of the missionaries of Gossner's Evangelical Lutheran Mission, and, incidentally, a striking example of self-sacrificing work is afforded by the ministry of Dr. Ribbentrop, who carried on a

**Ready to
worship
him.**

quiet work among them for several years. This good man dressed the sores of the lepers with his own hands (though his doctor's degree was not that of medicine but of philosophy), mended their clothes, and even carried them to their graves. No wonder they regarded him as a saint, and scarcely stopped short of worshipping him, and it is practically certain that, had he only died among them, his grave would have become a shrine, so deep was their gratitude and affection for him. Recently the work, suspended for some years, was resumed by the Rev. H. Roterberg. By means of a grant from the Mission some temporary houses have been put up, pending the erection of a permanent asylum. The district is densely populated, and before a suitable site could be secured the local authorities suddenly awoke to the danger, as they considered it, of a leper asylum in or very near the town, though they had calmly ignored the presence, for years, of hundreds of diseased outcasts in their streets and bazars.

It is often found in the work of God that delays are not denials, and the missionaries on whose hearts the burden of this need had been laid were soon to rejoice that their prayers had been heard.

"Towards evening, on the 11th of January, 1905" (writes Mr. Roterberg), "a small group of German missionaries stood bare-headed in a field east of Muzaffarpur. With hearts full of thanksgiving, they solemnly took possession of the spot in the name of the compassionate Son of God and for the lepers of North Behar."

It is worthy of note that a contribution of £133

towards this Christian Leper Asylum has been made by H. H. Maharajah Bahadur Sir Y. M. Tagore, K.C.S.I., of Calcutta; and that another block of houses has been promised by friends in Stratford, Ontario; while £50 towards the maintenance of the Institution has been given by an English donor—an interesting instance of the kindness which “makes the whole world kin.” The Government has supplemented these gifts by a grant of Rs. 8,000, and will, it is hoped, aid the Mission in the maintenance of the asylum.

From Govindpur (Bengal), came a modest, but quite irresistible, appeal for funds, with which to supply food and other comforts to a few lepers in their own houses—cases which through inability to travel, or for other causes, could not be sent to the asylums at Lohardaga or Purulia. The missionary writes of one of them, who rejoices in the patriarchal name of Asaph of Urikel, that, though his physical state is terrible in the extreme, he is always rejoicing in Christ and full of praise. Of his arms and feet only stumps are left, yet the missionary testifies that every visit he pays to Asaph is to himself a spiritual uplift and a stimulus to his faith. Of Johan, another of these sufferers hidden away in their Bengali village, we learn that he had been the means of winning two families to Christ, and has, in consequence, incurred the wrath of the village owner, and is in danger of being evicted, together with his fellow-Christians. Of yet another we read that his whole body was one large wound, and that he was totally deserted save by the missionary and his helpers. And to

**Asaph
of
Urikel.**

afford solace and help to suffering such as this, the plea is for a grant of £3 12s. ! How cheap is the luxury of doing good, and what unspeakable relief one-thousandth part of the money spent in England on hurtful extravagance would bring to our unfortunate fellow-subjects in India !

Burma was also to benefit by the remarkable expansion of the Society's work during this period. The story of how many of Mandalay's outcasts were gathered in has already been told. Now, at last, after long waiting, the time had come for the lepers of Lower Burma, or for that part of it for which Maulmain is central, to be cared for. In 1891, Mr. W. C. Bailey found that this beautiful city was infested with lepers, in a condition of utter misery and neglect, many of them having no place of refuge but a graveyard. Attempts then made to inaugurate a movement for an Asylum proved unsuccessful, and for eight years longer only slight and temporary relief could be given. Late in 1898, however, the need of vigorous action pressed so heavily, alike on the missionaries and on the governing authorities, that a public appeal was issued, the first name appended to it being that of the Deputy-Commissioner of the District, who was also President of the Municipal Committee. The five remaining signatures were those of American and English missionaries. Local contributions were supplemented by a grant of £200 from the Mission to Lepers, half of which was for the erection of a chapel, and so a comfortable and permanent home was provided for the lepers

**Appeal
for
Maul-
main.**

of Maulmain. The site selected provided for gardens, in which the inmates grow their own rice and vegetables, as well as for future extension of the Asylum. The local government contributed £333 towards the buildings, on condition that an equal amount was forthcoming from other sources. The Asylum was from the first vested in the Mission to Lepers, whose interests, as well as those of the inmates, have been well represented by the resident agents of the American Baptist Mission. The missionaries are ably seconded, in their efforts to brighten the lives of the lepers, by a Committee mainly composed of English residents. Prizes for gardening and tree-planting, and a school for the study of English, represent some of the activities of these local helpers. The kindly interest of the British community was shown on a recent occasion when the proceeds of a football match were devoted to the Leper Asylum.

And what of the waifs and strays of humanity for whose succour so many co-operate? Pathetic glimpses are given us of some of them. We note three lepers arriving together, accompanied by a lady missionary. With one of them comes his insane mother, driven mad through her agonizing struggle to find food enough to keep them alive. Another is a widow, who, with her two little boys of four and six years, had been living in a cattle shed. Their condition was filthy beyond description. The grief of this poor mother at being separated from her children was heartrending. The remaining one was an old washerman,

“It is
very
good
here”

Next day they were scarcely recognizable as the same people. Baths, clean clothes, combs, and hearty meals had wrought a wonderful transformation. The old washerman stepped forward in his new red blanket with the grateful exclamation, “It is very good here, ma’am!” Shway Yet, who had been reluctant to enter and sceptical as to his treatment, looked both shamefaced and happy. The poor, demented mother declared that she was so happy that she was never going away. She had, nevertheless, to be removed a few days later. But the transformation in the Telugu mother of the two little boys was the most complete of all. Though her heart mourned for her children, she realized that the separation was for their good, and on her face had come an expression of hope and peace that was beautiful to see.

Concurrently with the opening of the Maulmain Asylum for the lepers, a hopeful effort is being made, mainly under the auspices of Miss Haswell at Ankai, near Amherst, to provide for their untainted children. In connection with an Industrial Colony she is promoting there, she is receiving as many children of lepers as she can secure. Here, as in most of the stations of the Society, ameliorative and preventive measures go hand in hand, and while the lepers are being comforted, the children are being rescued.

Rev. A. H. Bestall has been a staunch friend to the lepers during the whole of his period of service in Mandalay. He can write, not only with true sympathy, but with the insight gained

by actual experience of this work and its results. It is, therefore, appropriate that the following article from his pen should conclude this chapter.

WORK AMONG BURMESE LEPERS.

BY THE REV. A. H. BESTALL, WESLEYAN
MISSION, MANDALAY.

“Go, not to those who need you, but to those *who need you most!*”

Such were the words which John Wesley addressed to his followers, and they are grand marching orders for the army of Christ throughout Christendom. And so it came about that the youngest Mission of Methodism in Asia, namely, that to Upper Burma, was soon led to send its evangel, not only to the gay and sprightly Burmese in the royal city of Mandalay, but also to those who dwelt without the city walls and huddled themselves together in the shades of the pagodas—literally “without the camp”—I mean *the lepers*.

Some three years after the Wesleyan Mission entered Upper Burma, and had established itself in the great city, and in one or two places of importance in the jungle and district, plans were devised by which the neediest of our fellow-subjects—the lepers—might be reached. The Rev. W. R. Winston and his devoted wife solicited subscriptions to form the nucleus of a fund with which to commence operations. Let it be known that leper rescue work involves an organisation altogether distinct from ordinary missionary work. “Room for the leper—room!” emphasises the fact that a leper’s

life must be lived apart from his fellows, and a Leper Mission must *from force of circumstances* be separate from all other embassies of Christ. No one can address himself to leper work with hope of real success without carefully and prayerfully counting the cost. The first "desideratum," nay more, the first necessity, is—*compassion!* The follower of Jesus of Nazareth must follow Him here. Compassion must be the compelling force of the Christian Church in all its activities. "The love of Christ constraineth us!" Old words, but never needing greater emphasis than now. But granted compassion, then come the channels for its outflow; land, buildings, hospitals, dispensaries, medicines, dress, food—and last, though really first—co-workers, medical, missionary, and the sympathetic public.

In Mandalay, it was decided to petition the Government for the grant of a plot of ground five acres in extent, lying to the south of the city. No difficulty was experienced when Sir Charles Crosthwaite was approached in obtaining a site, and the land was readily given. A simple mat ward was erected capable of accommodating fifteen lepers, and the site was partially fenced in. A small bamboo house was built as a residence for a Christian hospital assistant and general helpers. A few medicines were purchased, and some rice and vegetables collected, and all was ready for the first inmates.

Doubts had been expressed as to whether it was possible to get lepers, who, though outcasts, were yet free, to enter a refuge where certain restrictions would necessarily be imposed to their wandering mendicant tendencies. An emphatic faith on the part of the missionary that lepers would be induced to enter was met by another doubt, viz., "If you get them in, you cannot keep them in!" I have found that, in Christian work, the best method of slaying doubt and disarming

**Will they
come?**

criticism is to put forth honest effort. And so, one day, I journeyed forth to the leper haunts in company with a native helper and an old cart drawn by a pair of ancient bullocks. We reached the shrines of Buddha, and saw beneath their shadows the forms of dying men and women, aye, and children, too! We were in *a leper camp*. It was a strange scene for us to gaze upon; but we ourselves were an even stranger sight to those to whom we came. We were the first rescue party on which their eyes had ever fallen, and—is it to be wondered at?—*they mistook our errand*. Be it known that Buddhism had never done one day's work for lepers. No Buddhist monk had ever preached to these forlorn and helpless ones. He has no evangel. Thus

“As the tree falls,
So let it lie;
As the leper lives,
So let him die.”

is all Buddhism can say to them—despite Sir Edwin Arnold and many beside him.

Hence there was wonder and fear and . . . flight in the leper camp that morning. What could a foreigner want with them? It was distressing to us to witness their utter doubt and fearfulness, and hours went by before we were able to calm a few poor creatures into timid trust. At length we came upon a suffering woman—without feet. She could only cry “O God, take not me!” But hearing our story, after much persuasion, she allowed us to lift her on to the cart. Before evening we had seven lepers on the way to the refuge. We had a legend painted over the gateway of the settlement,

**A
unani-
mous
vote.**

viz. : "Home for Lepers," and under it the old cart with its precious freight passed ere the sun set—the first salvage from the wreck of leprosy in Burma. Promise was made by me that after one week of experience of Christian charity in the Home, permission to return to the temple shades would be given to any who sought it. The week passed. Visits were paid morning and night. Simple remedies were applied to ease their suffering. Plain, wholesome diet was dispensed to them. Clean clothes took the place of their filthy rags. Kindly comfort was vouchsafed at all times. And on the eighth day I redeemed my promise, and called the seven inmates together and reminded them of the compact. "Hands up if you wish to return," but no hand was raised. "Then all who wish to stay in the Christian Home for ever, put up your hands," and seven were raised, and thus we had the first permanent dwellers in our Leper Refuge. Will it surprise any to know that I had no need to return to the leper haunts of Mandalay after that beginning? What I did was this: I selected two of the least disabled of the lepers and said "Would you like a drive to-day?" To this they eagerly responded. We put them on the old cart and sent them off as our emissaries, with the words "Go home and tell your friends how great things a Christian charity is doing for you." They went, and I was at the Home gate when the cart came back, and it was laden with a harvest from the fields of death. Our ward was full to overflowing. We built another, and it grew too cramped. Another, and yet one more. Such was the opening of our work among the stricken lepers of Upper Burma.

And what of the position to-day? We rejoice that the

work has grown on every side. There are 160 lepers cared for by the Mission, and no case is denied an entrance. They come of their own accord, and a sight I shall never forget once met my gaze at the gates of the Home for Lepers. A poor young life "dragged" (as the Burmese say) with dysentery, consumption and leprosy—a hideous triad—lay at my feet and prayed "O let me in!" We took him in to die in peace.

**"O let
me in."**

This is a very responsible work. *But it is Christ's work!* I know no labour that is more needed, and *none* that repays the Christian Church with richer fruit. While we are engaged in tending their bodies these "poor have the Gospel preached unto them." And they believe it!

Just one case out of scores—a very old story. We had an old leper woman at the very bottom of the pit and pain of misery. She told me she wanted to die. "I cannot see, I cannot walk, I cannot eat, I cannot live. Teacher, I want to die!" I asked her to repeat a prayer after me: "I am Ma So, a dying leper. O Jesus, take me in my weakness and save me now!" She prayed her prayer, and thus, Ma So, without hands or eyes, or feet or even nose, as distressing a case of need as human help or divine pity ever reached, touched the Throne and found grace to help her. She lingered a few days in our midst, but her spirit was renewed, she ceased to fret, and the valley of the shadow was brightened by the dawn of hope. She soon ascended to where the body of her humiliation was changed into the body of His glory.

The Mission to Lepers in India and the East is responsible for all this work in Mandalay, and for many other branches of leper work in Asia. We raise as much financial help as we possibly can, but to

make ends meet the Leper Mission comes with its generous assistance, and all who aid the Mission are thus helping to cleanse the leper. I cannot but think that many readers, when they know of this work, will bear us up to the Throne in prayer and help us by their gifts.

CHAPTER XXII

1899—1903—(continued)

“The heron rises from his watch beside the mere,
And flies above the leper’s hut where lives the
living-dead.”

—Tennyson.

“ I CAN’T shtep out, Sahib, I have no feet.”
Such was the pathetic reply of a fine old soldier, a Sikh of the Punjab, when the Rev. E. Guilford, who was my guide through the Tarn Taran Leper Village, gave him the word of command. He still wore the rags of his old uniform, and the promptness with which he straightened himself at the challenge betrayed the soldier. “Attention! Present arms!” and the necessary movements were gone through with surprising briskness. But when, after the manner of the Native Sergeant, the command to “Shtep out” was given, a cloud came over the still handsome face, and sadly came the response, “I can’t shtep out, Sahib, I have no feet.” It was true. The once stalwart soldier of the Empire was now a poor maimed leper, and the feet that had marched so many miles were now stumps upon which he could scarcely limp from one end of the leper village to the other. A contrast in

**The Sikh
Soldier.**

every respect to the Sikh warrior, save that both were stricken with the same ghastly disease, was a short, sturdy Gurkha, who also retained some traces of his military training. As he sat, with his little son by his side, during the short address that Mr. Guilford interpreted for me he listened with an eagerness that prepared me to learn that he was a member of the church of seventy Christians which is the present result of the teaching given for twenty years under Mr. Guilford's supervision, and to which reference has already been made.

Side by side with this effort to shed the light of the Gospel into this abode of suffering, an attempt was made to remove some of the children of the lepers from an environment fatal alike to their moral and physical welfare. This attempt has happily been crowned with success, and to-day there are many healthy young men and women filling creditable positions in life who are trophies of this rescue work. But the great event to be recorded here in connection with the lepers of Tarn Taran is the transformation effected in their condition by the provision of a new and comfortable Asylum. This has replaced the collection of hovels in which they had dragged out a wretched existence for so many years. I found them herded together in low, dark, unventilated mud-huts, parents and children sometimes crowded into one cramped room. These lepers formed a painful contrast to the well-housed inmates of Institutions like those at Purulia or Bombay. Feeling strongly that determined efforts should

**The Old
and the
New.**



Happy Christian Lepers at Hokchiang.

be made to better their condition, I urged Mr. Guilford, on behalf of the Mission to Lepers, to open negotiations with the Government. Approaches had been made to them some years before at Mr. Wellesley Bailey's suggestion, but without result. This time, however, the authorities proved highly sympathetic, and showed their appreciation of the Society's efforts by a contribution of £2,000 towards the cost of a new Asylum, the Mission to Lepers agreeing on their part to provide £1,000 and to undertake the entire management of the Institution. The Government has further manifested its care for the lepers, and at the same time its confidence in the Mission by a yearly subsidy for the maintenance of the occupants of what, allowing for its being an Asylum for lepers, may be described as a beautiful Institution.

The various stages in the evolution of their new Home were watched with eager hopes by the lepers. The first sod was turned by Mr. Guilford, the rain which was falling at the time being interpreted as a favourable omen. The lepers were made happy by a distribution of sweetmeats—a rare and much appreciated treat. But, when the foundation stone was actually laid, their delight was unbounded. The occasion was celebrated by a procession through the village. Music and singing had a prominent place, and the day's festivities concluded with a grand feast, in which the lepers participated, and which they owed to the generosity of Sirdar Mela Singh, a Sikh gentleman of the locality. But these happy

**A Great
Event.**

events were eclipsed by the culminating joy of actual opening, which took place on April 9th, 1904. This was quite a brilliant affair, regarded merely as a function, and was a most joyful event to the poor stricken people, who were now to exchange dark, damp huts for bright and airy houses.

The opening ceremony was presided over by the Lieut.-Governor of the Punjab, Sir Charles Rivaz, K.C.S.I., who recalled a former visit to the lepers of Tarn Taran, when he found them in mean and dilapidated huts, overcrowded, and suffering from want of proper supervision. He expressed the pleasure it was to him to carry out the transfer of the whole village to the Mission to Lepers as represented by Mr. Guilford, of whom His Honour spoke in the highest terms as "an old friend to the lepers, who might be safely trusted to do all that zeal and sympathy could effect to brighten their lives." Triumphant arches, decorations, music and singing, together with the large gathering of European visitors and influential natives, combined to make this a memorable day in the history of the Tarn Taran leper community. The Asylum is built in the form of a parallelogram, with double rows of houses on three sides, and in the centre a wide, open compound with abundance of trees. A handsome entrance archway leading to the west side is inscribed "The Rivaz Wards." On the fourth side is a hospital, and, flanking it, a Church for the Christian inmates. A dispensary, together with houses for the doctor and other officials, complete

an Institution which will, in time, it is hoped, afford accommodation for about 500 lepers, though the first inmates did not exceed half that number. There is every reason to believe that under these improved conditions, and with a kindly atmosphere pervading the whole place, the Tarn Taran lepers will prove as responsive to the Christian Evangel as those of so many similar Asylums have done. The improvement already effected in their condition can best be indicated by their own words. Often since the opening they have said "*You have transported us from hell to heaven.*" The conversion of the old, squalid, leper colony into a cheerful and healthy Institution may be said to have been completed by the opening of the new church by the Bishop of Lahore. He was himself profoundly impressed with the transformation wrought in the entire place, and spoke in terms of special praise of the airy and well-planned church which he dedicated to the worship of Him who cleansed the lepers of old, and whose servants are, so far as in them lies, following in His steps in comforting and caring for the outcasts of the twentieth century as He did for those of the first.

Once again we must note the deep impression made on the minds of the non-Christian natives of the district by this practical presentation of Christianity. Though the Mohammedans, Sikhs, and Hindus had for generations allowed their afflicted fellow-countrymen to live in want, to die in misery, and to be buried by the scavengers, the energetic measures taken by Christian

**"From
Hell to
Hea-
ven."**

Missions to care for them compelled their admiration and their sympathy. In not a few instances their approval assumed a very practical shape. A Mohammedan gentleman contributed close upon £200, and promised £6 10s. annually for clothing for the lepers. A local landowner gave a valuable horse for sale on behalf of the funds. Of still more interest was the gift of the Sikhs of the Golden Temple at Amritsar, whose principal officer appeared on the morning of the opening with their gift of £33 6s. 8d.

As Rev. E. Guilford has for twenty-two years been the best friend of the lepers of Tarn Taran, it is fitting that he should relate some of his own experiences in connection with a branch of work to which he has devoted so much time and thought.

IMPRESSIONS AND INCIDENTS OF WORK AMONG LEPERS.

By Rev. E. Guilford, Church Missionary Society,
Tarn Taran, Punjab.

During the twenty-two years that I have laboured amongst lepers, the things which have impressed me most as regards those who have been won for Christ from their midst, are :

- (1) Their Missionary spirit ;
- (2) Their simple faith ;
- (3) Their mutual sympathy and kindness.

It will probably be news to many to hear that a leper has any spirit that can be described as missionary. I was myself surprised to find that it existed. When I looked with horror upon the pitiable crowd that I encountered on my first visit to the Tarn Taran Leper village in 1883, I little thought that there were among them six as sturdy soldiers of the Cross as ever enlisted under the banner of Christ. It was not until I had summoned courage enough to go amongst these sufferers a second time, that I discovered a zeal for God and for the salvation of souls that put my own to shame. I shall not soon forget the impression made upon me when I heard that there were six Christians in that house of living death, and learned how valiantly they had witnessed to the faith a year previously when they first sought admittance to the asylum. Nor shall I soon forget their joy when they presented five of their fellow sufferers whom they had themselves taught for a whole year, and asked me to baptise them. There is now but one left of that noble six, but their spirit has pervaded the place ever since. No fewer than eight have gone forth as missionaries to other asylums, and have been greatly blessed of God in their labours. Notably has this been seen in the case of four who went to the Kashmir Asylum as teachers. For twenty years and more had the missionaries laboured in that asylum without being able to thank God for a single fruit of their labours. Within a year of these four going there, the fire had spread, and the missionaries could write with joy of the baptism of their first leper convert.

**Their
Mission-
ary Spirit.**

Not a few of the two hundred or so of lepers whom I have myself baptised at the Tarn Taran Asylum have been won to Christ by the zeal of their fellow Christians. One case I remember well. A poor fellow, a Hindu, had fallen grievously ill, and not a soul of his fellow-

religionists would lift a finger to help him in his time of need. It was then that the spirit of the Master showed itself in the Christians. Night and day by turns they nursed him until he was able to crawl about again, and the first thing he did was to come to me and ask to be admitted to the ranks of the Christians, as he had seen that God was among them.

**Their
simple
faith.**

Christ seems now to have the same power to create a faith simple and strong as in the day when "a leper came and worshipped Him, saying, Lord, if Thou wilt, thou canst make me clean." How often has one seen and wondered at their faith. I well remember the case of one man who came to the Tarn Taran Village. He had not long been there when he came and asked me to receive him as a catechumen. After three months of instruction as such, he asked me to baptise him. On questioning him closely to ascertain if he were ready for the holy rite of baptism, I was moved to the depths of my being by seeing large tears rolling down his poor disfigured face as he exclaimed, "Sir, for thirty years I wandered from shrine to shrine in the length and breadth of India, seeking for peace of heart and mind, but what I failed to find during those weary, painful years I have found here at the foot of Jesus' cross." Then from a full heart there came the cry of true penitence: "Oh, to think that His blessed hands and feet were pierced for a poor wretch like me!" A few months afterwards, when we laid his body in its last resting place, it was with a "sure and certain hope" that in his case there would be a glorious resurrection to life eternal.

On one occasion, when the asylum was favoured with a visit from Mr. Eugene Stock and the saintly Robert Stewart—who is now one of the glorious army of martyrs—our visitors were struck by the simplicity of

the faith of the little band of Christians when they addressed them. On being questioned as to their hope of the coming of Christ, and their ideas as to when He would come, they said, with the utmost simplicity, "We look for Him every day."

On another day we were cheered by the visit of an English clergyman who, in the course of an address to the Christians, said that doubtless it was a mystery to them why they were afflicted beyond the majority of mankind. "But," "said he, "believe that God is dealing with you in love, and that when you stand before Him in glory you will read the mystery in the light of His countenance." When he had finished, one of the Christians present, who was a veritable giant in faith and one of the six sturdy witnesses whom I found on my first visit to the place, said: "Sir, what it may be to my brethren I know not, but my affliction is no mystery to me. Before I was afflicted I believed in neither God nor devil; but on being smitten with this disease I had perforce to seek the shelter of an asylum, and there I found the living Christ and the joy and the hope which He gives, and these to me are of infinitely greater value than mere bodily health. That I might possess these is, I believe, the solution of the mystery of my affliction."

"Bear ye one another's burdens, and so fulfil the law of Christ," is a precept put into action in every asylum where there is a band of Christians. To see a leper, whose hands and feet are still intact, bearing on his back to the services or to some entertainment, a brother whose feet have long since given place to mere stumps is something to remember and to learn from. And this is a common sight. In sickness and in trouble the true Christian spirit is seen in these poor souls, for then it is that each seems to forget his own sufferings in the desire

**Their
mutual
sympathy
and
kindness.**

to help his more afflicted brother. Little, if any, of this spirit is seen amongst non-Christian lepers. More often than not it may be said of them that "their tender mercies are cruel," for it is not an unheard-of thing for a poor wretch to be robbed by his so-called brethren while he is lying helplessly ill.

CHAPTER XXIII

1899-1903—(continued)

“This is the fourth leper who has been burnt alive during this last year in Laguboti alone.”—*A Missionary.*

THIS terrible sentence is not quoted from a history of the dark ages. The year referred to is the year 1899 of the Christian era, and Laguboti is a district in the Island of Sumatra, under the rule of the amiable young Queen of Holland. It was the knowledge that such hideous barbarity was being perpetrated within five minutes of her own house, that induced a missionary of the Rhenish Missionary Society to appeal to the Leper Mission for aid. We have already referred to a leper woman whom she visited regularly, until one day she found only the burnt trees that marked the place where her hut had been. Two days prior to this, a man whose only crime was that of leprosy, had been brutally done to death in the same fashion, being, in fact, thrust back into the flames as he made frantic efforts to escape. “Indeed,” writes a missionary, “anyone burning them in their huts boasts of it, as if he had killed a tiger, for they are no longer considered human beings.” Ghastly as all this is,

**No
longer
human.**

it was still worse in days not long past when the chiefs of the village would gather all the lepers together and dispose of them by this barbarous method. The murderers were even proud of their deed, and the authorities declared that they were powerless to punish them, as the burning of lepers was a time-honoured custom of the people.

Happily, brighter days were dawning for these persecuted outcasts, and by co-operation between the Mission to Lepers and the Rhenish Missionary Society a comfortable asylum bearing the appropriate name of Huta Salem ("the village of peace") was opened about a year after the terrible sufferings of the lepers were first brought to light. It should be stated that not only has the Rhenish Society taken up the work most warmly, but the Dutch Government has shown a very sympathetic spirit in the matter. Intensely pathetic are the particulars of the work among these poor outcasts. Their wants are few and simple, and their gratitude intense. One poor fingerless woman, who found difficulty in conveying the food to her mouth, was provided with a spoon—the first specimen that any of them had ever seen. It was solemnly passed from mouth to mouth, and so approved of that all the lepers found they could no longer eat with their fingers, so to their great delight spoons were provided all round! The response of these hopeless outcasts—for *outcasts* they appear to be in Sumatra, even in a more terrible sense than in India—to the truths of Christianity was touching in its simple earnestness. "I never felt how beautiful the Gospel was

**The first
spoon.**

until I taught it to these unfortunates," writes the missionary, who was soon rewarded for her self-sacrificing labours by the reception of seven of the lepers into Christian fellowship. "Oh, yes, we would *run into heaven*," was their reply when asked if they would be glad to go when the call came for them.

The actual opening of the new Asylum was a day of great rejoicing to the lepers, of whom twenty-eight gladly entered into occupation of the new quarters that afforded so vivid a contrast to the wretched huts from which they had come. Even during the opening ceremony, a loud wailing was heard outside the walls. It proceeded from the relatives of a chief who had become a leper, and who was being *mourned for as if already dead*. Full of pathos are the details of individual cases. Here is Minginoua (whose name means "Pilgrim"), a leper from his boyhood, and a great sufferer, but always keeping himself neat and his room clean. He learned by heart all the verses of Psalm cxlvi., and when asked if it was really true that a leper could be happy replied with a beaming face, "He certainly can, when his hope is in Jesus." Porsea ("Believing One") is a bright Christian, and always cheerful though she suffers terribly. When poor Tinobus became so weak that he could not help himself any longer, Porsea offered to take care of him, and nursed him patiently till he died. Finally, here is a tragedy condensed into a few words. Tonang is the widow of a chief. Her only son became a leper when quite a boy, and

**Porsea
and
others.**

was expelled from the village, his property being seized by his uncle. The mother chose, in her love, to become an outcast with her boy, and in turn became a leper and a dweller in the Village of Peace. The lepers of Huta Salem are not allowed to be lazy. Cooking for their morning and evening meals, mainly of rice and fish; washing, gardening, school and services, with singing in the evening, combine to make life bright and pleasant. It is a contrast indeed to their former existence as homeless outcasts living in caves and hovels, exposed to persecution, and even to fatal ill-usage.

**Fish,
flowers
and fruit.**

The cultivation of the grounds of the institution, as well as of their own little gardens, is a source of perpetual interest, and of healthful occupation. We hear of a hundred trees being planted, and of roses and other flowers being grown. The lepers dug for themselves a fish pond, so that they might have both fish and ducks. They are favoured with fertile soil; and bananas, pine-apples, and various kinds of vegetables grow freely. Not a few of them, however, are too helpless for even the simplest kind of labour. On one of her periodical visits, the missionary was about to reprove some of them for an unswept house, when five out of the six inmates held up *fingerless hands* as their excuse. The Battas, to whom most of these lepers belong, are by no means devoid of vanity, and they are eager to adorn themselves with their new clothes. On one occasion they made a request for belts—"so that your sons may look nice!"

Founded five years ago to afford shelter to lepers liable to be killed like beasts, or thrown into the fire, Huta Salem is, both in its material and moral aspects, a striking proof of the regenerative power of Christianity. The village is rapidly becoming one of the bright spots of Sumatra. With its well-built, white-washed houses; roads made by leper labour, a water-way running through the large and well-cultivated grounds, and providing a bathing-place for the lepers, the whole is crowned by the Church. This stands in a central position on a hill, and fitly symbolises the faith and love which have created this abode of peace for those to whom peace and hope were alike unknown. The delight of the lepers at the completion of their new church took the very human expression of a performance of their national dances. It was with mingled feelings that the missionaries looked on at dancers with crippled feet and disfigured faces, and listened to the rhythmic beating of cooking pots and dinner plates, which served for music.

**The
Village
of Peace.**

Evidence of the genuine change wrought in the lives of the inmates is afforded by the peaceful spirit that prevails among them, and by their kindness to one another. The more intelligent of the younger lepers are instructed in the dressing of wounds, in which they spend from one to two hours daily. They undertake this labour of love with praiseworthy eagerness, and show a touching readiness to bind up sores of the most repulsive character. Once more we are

able to present specific instances of the transforming power of Divine grace in the lives of the lepers. A young girl, Tatang, was, on admission, the very embodiment of misery and despair, with the look of a hunted animal in her eyes. Mistrustful and obstinate at first, she gradually improved both in mind and body, until we find her described as "fat and healthy and full of fun." She is now the kitchen-maid, and smiles with pride and delight when a visitor compliments her on the brightness of her two rows of fire-places. Tatang also acts as mother to a five-year-old orphan, and cares for her little charge with a tenderness which shows that a true woman's heart was beating in the breast of the wild, rough leper girl who sought shelter in Huta Salem.

**Johane's
advice.**

Mention must also be made of Johane, who is looked upon as a very gift of God to the village. She came there a forlorn, heathen leper, without God and without hope. She proved to be unusually intelligent, and received the Good News as the thirsty ground drinks in the rain. She is now, in a sense, the chief of the community. She conducts prayers morning and evening, looks after the sick, and is esteemed by all. "It is" (writes the missionary) "a joy to look into her bright, earnest face and to hear her encourage the girls to persevere in learning to read. 'Be at it, girls; you will soon master it. The Word of God comforts the soul.'"

This account of the only Christian Leper Asylum in the whole of Sumatra—which has an

area as large as Spain and a population of three and a half millions—must not close without a tribute to the devoted Dutch missionaries, who minister so willingly and so efficiently to the lepers. There is, indeed, “a quiet emulation” among the staff of the Mission as to who shall do most for the sufferers. That their labour is not in vain is clear from the fact that recently the few inmates not already Christians, were all under instruction with a view to baptism. “Not one has closed his heart against the good tidings which are able to lift them, out of the deepest misery of soul and body, into a life of comfort and mental peace.” The latest return gives the number of lepers resident in the village as 107.

During the period now under review, some form of work was begun for the benefit of Chinese lepers in three centres, of which the most important was Canton. Early in 1901, the needs of the leper community of Canton were brought before the Society by the Rev. Andrew Beattie, of the American Presbyterian Mission. From his letter we learn that just outside the east gate of that great city is a leper village with a population of upwards of 1,400, which number includes untainted children and a few non-leprous relatives. To each leper the Government gives a daily allowance of three cents, but as this is not nearly sufficient for the bare necessities of life it has to be augmented by begging.

A graphic account of a visit to the leper village of Canton is given by Mr. E. T. C.

Werner, in the *Gentleman's Magazine* for November, 1893.

“I had only proceeded a few steps, however (he says), before I encountered the most horrible of all the horrible spectacles I had witnessed during my stay in the village. Coming towards me, at as rapid a pace as her almost toeless feet would permit, was a woman with literally no features whatever to her face; a sort of flat slab, with small holes for eyes, nose, and mouth, was all that was left of this portion of her head, and it was rendered all the more hideous by the diseased and pendulous ears which stood out in all their sickening ghastliness on either side. That her sight was not entirely gone, though anything that could be called a pair of eyes was invisible, was evident from the fact that she was walking, or rather jogging along with mincing gait, unaided, and also from her turning her steps towards me as I approached. In a few seconds this awful apology for a human being confronted me, and without uttering a sound, held out two fingerless stumps. The thought flashed through my mind that the best thing to do, if I did not wish to be taken ill on the spot, was to keep as far from this creature as possible, but a sort of feeling that I should be acting the part of a coward prevented me from hurrying away. The Chinese money I had brought with me had all been exhausted, but I rummaged in my pockets and fortunately found that I had with me a few ten-cent pieces. Two of these I laid upon one of the extended stumps, and was about to make off with all speed when I

perceived that my action had attracted the attention of the passers-by, who, intent on also becoming possessed of some of the silver pieces, now crowded round me. In a moment I was surrounded by a howling mob. The former indifference had entirely disappeared, and lepers of all sorts and conditions, in every stage of filth and disease, crowded in upon me, yelling for a portion of the alms of which they seemed to imagine that I possessed an infinite supply. Eyes looked at me from deformed and repulsive grimaces, diseased and fingerless hands were stretched out towards me, and the uproar prevented me from making myself heard. To be for any length of time at such close quarters with these lepers, or to come in contact with any of their festering wounds, would be to run a great risk of contracting the disease, and this did not strike me as being altogether a pleasant or fitting reward for my charity. The crowd, taking me with it, was gradually drifting towards the side of the street, so, throwing into the air the last ten-cent piece I had, I pushed, or rather, fought my way out; and then, leaping over the drain which passed along the side of the street, ran for some distance on the narrow strip of ground under the eaves of the houses, and recrossing into the street, soon reached the gate of the village, and emerged once more into the open country."

**Mobbed
by
Lepers.**

In a footnote to the article just quoted Mr. Werner adds :—

“ Leprosy is said by the Chinese to result from the eating of too much fish, but the real cause is,

I believe, still a mystery. Poor blood and uncleanly habits have doubtless a great deal to do with it, but a satisfactory investigation as regards the best means for its prevention and cure is much needed. There can be no doubt that in the South of China the disease is greatly on the increase. The number of victims sent from Hongkong to Canton is becoming larger year by year, and unless some effective means are adopted to prevent it spreading there seems to be no reason why it should not by-and-by invade the more northern latitudes, which have been until now exempt from its ravages."

**Un Ho
and her
work.**

These wretched and forsaken people were outside all moral or ameliorative influences till 1898, when a knowledge of Christianity was introduced among them in a manner which forcibly illustrates the possibilities of an apparently useless life. Un Ho, a poor Chinese girl, was a blind singer, virtually the slave of a woman who traded on her gift and her infirmity until illness compelled her to enter the Medical Mission Hospital. Here it was found necessary to amputate one of her legs, and before she left the Hospital it was discovered that she was a leper. Blind, one-legged—and a leper! Surely nothing was left to such a maimed creature but to creep into a hole and die. And so she probably would have done had not a new hope and a new power come into her life, during those months in the Mission Hospital. Blind without, she had received sight within. Poor Un Ho had discovered her soul, and realised that the true life is the life of the spirit.



Christian Lepers at Canton.
Un Ho, the Blind Singer and Teacher in the centre.

Though the "outward man" was perishing, yet the "inward man" was so renewed that when she had, of necessity, to take up her abode with her fellow-sufferers in the leper village she at once began to share with them the new joy that had come into her life. Earnestly and faithfully she both lived and preached the Gospel among this community of doomed beings. Nor was her labour in vain. Soon the missionaries found nearly thirty lepers with an intelligent knowledge of Christian truth, and they were baptised as the first fruits of Un Ho's efforts and as the nucleus of a Church among the Canton lepers.

Soon Un Ho and her earnest little flock felt their need of a chapel in which they could worship, in place of the cramped little room in which they assembled at first. They proved their sincerity by themselves raising, with no little self-denial, £6 towards the purchase of a site. When this had been secured by the aid of missionaries and some Chinese Christians, they appealed to the Mission to Lepers for funds wherewith to build. To this appeal a favourable response was made, and soon a congregation of grateful Christian lepers were worshipping in their own airy and comfortable building. The opening services were most impressive, the chapel being crowded with 300 lepers and visitors, the latter accommodated in a separate section provided for the purpose.

Following the erection of the chapel, a catechist was appointed, and in 1904 we read of a large class of inquirers under instruction for

baptism. A further and most useful development of the work consisted in the opening of a dispensary in the leper village, under the charge of a young student, who became a leper after finishing his medical course. He now finds full scope for his skill among his fellow-sufferers, and is a true missionary since he points his patients to the Great Physician of the soul. Our last glimpse of Un Ho, who has qualified for a high place in the "Guild of Brave Poor Things," shows her still witnessing for her Saviour, though the disease has robbed her of her voice, and she is reduced to whispering her message into the ear of one of her companions, who repeats it to those assembled. Soon her blind eyes will open on the fadeless beauty of the eternal world; soon her maimed body will be fashioned like unto Christ's glorious body, and her service be rewarded by His "Well done, good and faithful servant; enter thou into the joy of thy Lord."

A "Brave
Poor
Thing."

The lepers of Canton having thus had their sufferings relieved, and their spiritual needs ministered to, it was imperative that an attempt should be made to rescue their untainted children from surroundings so fatal to their moral and material welfare. In his plea for help to build Homes and Schools for the children, Mr. Beattie says: "It is a painful sight to see a healthy child with a clean skin held in the arms of a mother full of leprous sores. Yet this is no uncommon sight in the village." The missionaries longed to rescue these helpless children, the lepers themselves were pleading for a separate Home for

them, and a local charity had already contributed towards a fund for this purpose. The Mission to Lepers was glad to help in so hopeful an enterprise, and our last reference to Canton is to record the opening of the Home and School for untainted boys, and the reception of a band of them from the leper village. Accommodation is provided for fifty, who will be given industrial training in addition to ordinary instruction. A few weeks after the opening, Mr. Beattie reports the School in full work and the establishment of a class for the study of English, conducted, *con amore*, by a young Chinese Christian whose father is one of the city officials. Soon, it is hoped, similar provision will be made for the girls, and the lives alike of the lepers, and their children, be brightened and blessed as the outcome of the life and testimony of blind Un Ho, the converted singing girl of Canton.

**A hopeful
enter-
prise.**

Hokchiang, to the south of Foochow, was another of the Chinese stations opened during this period. Some seventy lepers were found in an isolated colony two miles beyond the city walls. They were utterly neglected and in a state of semi-starvation, a considerable part of their scanty allowance being intercepted on its way by the officials. Rev. J. B. Carpenter, of the C.M.S., not only visited them frequently himself, but the Mission made him a grant for a catechist to work regularly among them. They proved appreciative listeners to the Gospel story. In contrast with the average man, whom he found decidedly unresponsive, Mr. Carpenter

speaks of these poor outcasts as listening with eagerness, and receiving the truth with manifest joy. In 1903, we read of seven of the men receiving baptism, and of several women fully prepared but holding back through timidity.

It is grimly suggestive of the prevalence of leprosy in some parts of China that Foochow has *two* leper settlements, outside the east and the west gates of the city. In the latter of these colonies, the Rev. W. Walsh, of the C.M.S., was impelled by the pitiable condition of the suffering inmates to commence work among them. Through the help of the mandarin responsible for the village, a house was secured, in which a school was opened for the children on week-days and services held for the lepers on Sundays. In a few months this was found too small for the numbers eager to listen to "the doctrine," and, again with the consent of the friendly mandarin, the large and beautiful Confucian Hall of the village was secured for the Sunday services. On the occasion of his visit, the missionary was astonished to find the Ancestral Hall arranged as a Christian church, even to the embroidered cloth with which the Communion table was covered. The keen interest shown by the congregation of about 100 lepers was a great encouragement to the preacher, and there could be no doubt that the message was meeting the needs of these stricken people. There were many candidates for

baptism from among them, and on Ascension Day as many as twenty-two were admitted to the sacred rite as the first-fruits of the work among the lepers of Foochow. Among the number were the head man of the village and his wife.

CHAPTER XXIV

1899-1903—(continued)

“And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. . . . He shall dwell alone ; without the camp shall his habitation be.”

—Leviticus xiii., vers. 45 and 46.

THE list of new stations opened during this, the Society's sixth quinquennial period, lengthy though it is, does not fully indicate the growth of the work. At many of the old Asylums there was a constant increase in the number of sufferers seeking relief, and seeking it not in vain. The Mission has always to the full extent of its ability acted upon the policy of the “open door.” The result for the five years under review can best be given in the following figures :

| | At the end of 1898. | At the end of 1903. | Increase in 5 years. |
|--|------------------------|------------------------|-------------------------|
| Lepers and Children in the Society's own Asylums and Homes | 1,603 | 3,519 | 1,916 |
| Lepers and Children in Aided Institutions... | 1,879 | 3,823 | 1,944 |
| Total | 3,482 | 7,342 | 3,860 |

The work was thus *more than doubled* in this truly progressive period, a result for which all

who sympathise with the Society's efforts will be profoundly grateful. To have accomplished as much during the *last five*, as during the *first twenty-five*, years of work is conclusive evidence that the cry of the leper is reaching the ear of Christian England. For it must be remembered—though to name it is to state the obvious—that the open door abroad is the result of the opened purse at home. Much of this gratifying increase was due to the growth of the work at the Asylums established prior to 1898. To review all these stations in detail would be to repeat again a twice-told tale and to run the risk of wearying the reader. We shall therefore merely glean at random, a few facts and incidents illustrative of the steady development of the older stations during this period.

An incident which denotes not only increased numbers receiving shelter and succour, but also abundant spiritual fruit, is the baptism, at Purulia, of 149 lepers on February 12th, 1899. This was not only an unparalleled event, but one full of significance. Without proselytising pressure, but spontaneously, these grateful souls gave expression to their faith in Christ. And let it not be thought that this was a merely nominal acquiescence in the new teaching which was associated with the temporal boons they were enjoying. So large an addition to the Christians among the lepers might well raise the question as to whether baptism meant more than a mere outward conformity to what they might regard as the wish of their benefactors. But, not only have the Christian lepers

**The open
purse and
the open
door.**

of Purulia given evidence in various ways of the sincerity of their faith, we have also the testimony of an experienced missionary (of another Society) who confessed to previous misgivings, but gladly bore witness after he had visited them that he had never met a more satisfactory body of converts than the lepers of Purulia. And while the living stones were thus being built into the spiritual Church, the large leper congregation and their devoted pastor were rejoicing over the completion of their new building for worship. For years Mr. Uffmann had gathered his afflicted flock into a small, low-pitched building, which, when it was crowded to the doorways with lepers, was unhealthy to a dangerous degree. But early in 1900 he had the great joy of assembling them in a new, airy edifice with comfortable accommodation for 700 people, which, in view of the fact that the most recent return gives the number of lepers and children as 669, is certainly not too large.

The opening of this new church was, in a sense, the crown and culmination of Mr. Uffmann's work among his beloved lepers. When at the close of the year 1900 I paid a visit to Purulia (a visit which will ever remain one of the memories of a lifetime), it was evident that the devoted "Father" of the lepers was in sore need of rest. Accordingly, in the spring, he returned to Europe, in the hope that a period of furlough would enable him to resume his labour of love. But it was otherwise ordered. Worn out with thirty-five years of unsparing labour in the enervating climate of Bengal, he passed to his

rest and his reward in the autumn of 1901, closing a life of rare devotion among the mountains of his German fatherland. He passed peacefully away on Sunday, the 11th of August, at Bielfeld, and was buried there on the 14th.

From 1886, for the fourteen remaining years of his life, the work for the lepers had the first place in Mr. Uffmann's affections. And how richly his efforts were rewarded, and what a record for fourteen years ! During that period, 1,487 lepers or their children had found home and sympathy in the institution he had been the means of founding. Of these, no fewer than 1,088 had been welcomed into the fellowship of the Christian Church by him. And this is in no mere formal or ceremonial sense. He taught them ; he tended them ; he laboured for them ; above all, he prayed for them. One of the writer's most sacred memories is of overhearing this saintly man in the privacy of his own chamber wrestling with God in prayer for his lepers. Unappreciated, because unknown, save to the limited circle immediately interested in his work, this modern St. Francis lived, laboured, and died. But his work abides, and his most enduring monument is the noble institution at Purulia which owes its existence to him. It should be added, as showing the essentially Christian character of the Asylum, that at the date of Mr. Uffmann's death, of the then inmates, 499 were Christians and eighty-four others were under instruction.

The bereaved lepers of Purulia, and the Society at home, were alike fortunate in the appointment

**A modern
St.
Francis.**

of the Rev. Ferdinand Hahn as successor to his old friend and colleague. Of a kindred spirit, and well qualified by long experience as Superintendent of an asylum at Lohardaga, Mr. Hahn's selection to fill so responsible a post was welcomed by the Committee of the Mission to Lepers as being in the best interests of the great undertaking for which they are responsible. It is a pleasure to record here that Mr. Hahn has proved in all respects worthy to follow his devoted predecessor. Under his capable and sympathetic control the work has been maintained alike in spiritual power and practical efficiency.

I have said that the dwellers in the Purulia leper village were fortunate in their new superintendent. That they thought so was made abundantly clear on the arrival of Mr. and Mrs. Hahn to take up the duties of their new position. Mr. Hahn was, owing to his frequent visits, quite an old friend to them. Among the many decorations and mottoes with which they had beautified the asylum for his reception was one bearing the words "Glory to God for an old star appeared among us," which Mr. Hahn interpreted as an intimation that they were looking to him to bring some heavenly light to cheer their darkened lives. The Purulia village for lepers is interesting from many points of view, and as it has been declared on high official authority to be a *model of all that such an institution ought to be*, we believe a concise description of the place and its occupants will be welcomed by the reader. It is from the pen of a sympathetic German visitor,

**An old
star risen
again.**

and is translated from an article in "*Ein Wort Werbender Liebe.*"

"Let us pay a short visit to the asylum. It lies two miles from the railway station on the road to Ranchi. The heat will not allow us to proceed by foot, so we get into a two-wheeled trap, and the Mission horse trots us along to the asylum. A row of young trees on each side of the new road gives no protection at present from the sun, but promises goodly shade in future years.

"Half-way along the road we draw up before three one-storeyed houses, enclosed within a wall. We stand at the gate of the Children's Home, in which the healthy children of lepers are cared for and receive a Christian education. In the house to the right live about forty girls, and the same number of boys inhabit that on the left. The middle house serves the double purpose of schoolhouse and dwelling for "Father and Mother." The children receive an elementary education, and the boys learn a trade—generally carpentry or masonry—while the girls must cook, wash, sew, and help in the fields and garden until they are married. If symptoms of the disease appear in a child he is at once separated from the others and placed under observation, and then, if necessary, removed to the Children's Asylum, close beside that for adults. The healthy children and their parents are not allowed to visit one another without special permission, and then they may speak only from a little distance.

**A walk
through
the
village.**

"We now drive a mile farther, and arrive at the entrance to the asylum. We must not think of

this as an ordinary hospital, but rather as a village, a leper colony, with many houses and streets, a large church, a shop, a dispensary, and a school. Trees and ponds are also here. Standing thus at the entrance door, looking down the main street, we notice to the left a high wall. This wall divides the village into parts, on one side of which live the men, on the other the women. We start out to investigate, and the first house we meet is the village shop. Rice, which is the principal food of the Bengalis, and dress material, are given out to the people in fixed quality and quantity. Besides this, each man receives weekly, six annas, each woman four. With this pocket money are purchased firewood, vegetables, and such articles of luxury as tobacco and sugar. Of course these things might also be doled out, but it gives pleasure to the poor patients to spend the money as they please, and helps to draw their thoughts away from their sufferings. For the same reason the cooking is not all done in one kitchen, but those who are able cook for themselves, and thus they are as far as possible kept usefully and pleasantly employed. Those far advanced in leprosy are of course on a diet—milk, arrowroot, &c.—prescribed for them by the native doctor, who is a Christian.

**The
Luxuries
of the
Lepers.**

“The shop is so arranged that the men are served on one side and the women on the other. The customers in paying throw their coins into a dish of disinfectant, and in the evening the shopman pours off the liquid and passes the coins through the fire before touching them. The

same process is followed with the church collections.

“From the shop we turn to the dispensary, which is in charge of a native doctor and a compounder. Two young tainted men help to cleanse and bind the wounds under direction, and assist in dispensing the medicines.

“We now reach the office, where the head caretaker, his assistant, and a clerk are all busy at work. Each newcomer’s name, age, family history, &c., are registered; clothing is given him, and a dwelling place assigned. The head caretaker keeps the missionary informed of anything special that happens in the asylum, reports on the serious cases, and keeps the accounts. He also daily visits each leper, and helps in the spiritual work of the asylum.

“We now come to the beautiful large church in the middle of the colony. It is high and airy, with many windows and outside shutters, as ventilation is particularly necessary in a leper congregation. Here are held daily classes for the lepers desiring baptism and for intending communicants. Every afternoon there is a Bible-class and prayer meeting, and a service twice on Sundays. Singing classes are held here too.

**The
Church is
the centre.**

“From the Church we turn to the dwelling houses, which are built on the side streets round about. Each street is an avenue of trees; indeed, the whole village lies in a forest of young trees which have sprung from the old roots in the ground. There are about thirty houses, and each one has a space for a little flower and

vegetable garden. Each house is substantially built, with a verandah, and a flat roof resting on iron beams: and each house contains three rooms, in which live four or five patients. The hearth is so arranged that each one can comfortably cook his or her own food.

“One of the lepers in each block exercises a kind of oversight over the others in the same block, and this person is responsible for order, cleanliness, and good behaviour in his little parish. Quarrels, thefts, etc., are brought before the common council, and there the offender must appear, receive his sentence, and pay his fine. The more serious cases of wrong doing are brought before the missionary. Overseers who are experienced Christians look after the spiritual welfare of the new-comers, who are as a rule heathen or Mahommedans. These leaders conduct family prayers morning and evening, and say grace before meals, and care for those who are dangerously ill and dying. Their office is an honorary one. The only acknowledgment they receive is a turban or a piece of cloth at Christmas. As far as possible the lepers are kept busy with light occupations, such as tidying the roads, attending to repairs, rope making for the Asylum, etc. Fresh water flows in the channels beside the streets, and carries off all impurities, and when rain fails the water is brought by artificial means. Water carriers are here to carry water for the use of the helpless, and those who are able to walk bathe in one of the many tanks which surround the Asylum.

**The
Common
Council.**



Some of the Men's Houses, Purulia Asylum.

“ Music and songs are not left out of the lives of the lepers. The instruments they play are the one-stringed guitar, drum, and cymbals. Sometimes a patient shows a gift for versifying. He is encouraged to turn this gift to account by writing hymns, which he repeats or sings to the others until they are able to sing them too. At times the missionary shows them pictures by means of the magic lantern, which is always a great treat for them. On fête days, or when any special visitor is at Purulia, flags and decorations are hung out, and there are “ tea-parties ” and a distribution of sweets in honour of the occasion. By all these means the lives of the lepers are made very much happier, and their sad lot less unbearable.

“ We find that all visitors are greatly astonished at the total lack of sadness in the lepers here, and at the contented and often joyful look of the majority of the patients ; but the principal reason for this is the change which has been wrought in them through the reception of the Gospel. The consciousness that here the lepers are looked upon as brothers and sisters in Christ, instead of being outcasts and accursed, also helps greatly towards this happy appearance.

**Cheerful
and
Contented**

“ There is one place more we must visit—the homes for leper children. There are about eighty children, who have already contracted the disease, forty boys and forty girls. The boys’ house is in the men’s quarters ; the girls’ in the women’s. If the sight of the grown-up lepers makes one feel sad, the sight of the leper children fills one with special compassion. Poor children !

They may live long, but their life is a path of suffering and death; and they, too, must be lovingly cared for. Here the big girls cook for all the children. Lessons are learnt, and also all kinds of games, etc. Of course they attend the Church services and Sunday School, and learn to read the Bible. They are also taught to sing in parts, and some of them are learning to play brass instruments, so as to bring more pleasure into their lives."

It was felt that the interest of this volume would be enhanced if it contained contributions from a few of those who are quietly and without ostentation *doing the work* of which it treats. A few workers—of both sexes, and connected with various Societies—were accordingly invited to relate some of their experiences. It should be clearly understood that those whose articles appear are only representatives of a much larger number whose services in the cause of the lepers are equally self-sacrificing. Few missionaries can speak from longer experience or with greater authority than the present Superintendent of the noble Institution at Purulia. His notes of some of the difficulties and encouragements of his work will bring this chapter to a close.

SOME INCIDENTS OF MY WORK AMONG LEPERS.

BY REV. FERDINAND HAHN, GOSSNER'S MISSION,
PURULIA.

On my first voyage out to India in 1868, I visited Ceylon, and there, for the first time in my life, saw a

leper, a young woman, who held up her fingerless hands to me to solicit alms. I never could forget that pitiable sight. In 1877, I had two converts from heathenism who were lepers. I was then stationed at Lohardaga, in the midst of an Oraon population, a Dravidian tribe, who, unlike the Hindus, do not outcast a leprous member of their community. But they are poor, and when unable to work get into great difficulties. My leprous converts, consequently, were very badly off. In trying to help them, I addressed myself to Mr. Wellesley Bailey, of whom I had read in the papers as "the lepers' friend." As a result of our correspondence, I was enabled to open a small Leper Asylum at Lohardaga in 1884. Some time after, I happened to be at Purulia, when the late Rev. H. Uffmann told me, with tears in his eyes, how the lepers of the town had been sent away into the district by the authorities, and how their huts had been burnt down to prevent them from coming back, in order to protect the public from the danger of contagion. Brother Uffmann and myself at once applied to Mr. Bailey, pleading the cause of the lepers of Purulia, whose condition was so deplorable, and in 1889 the Asylum at Purulia was opened. It has, under the devoted care of Mr. Uffmann, developed into a leper village and a powerful means of saving hundreds of lepers from misery and of winning souls for Christ. From that time until his death in 1901, I always remained in close touch with the work at Purulia, and at the end of that year I was appointed to take charge of the Asylum, now the largest in India. In 1896 I happened to be at Chandkuri (Central Provinces) and was astonished to meet there, in front of the house of my son-in-law (a missionary), quite a number of lepers, whose appearance was pitiable in the extreme. I again appealed to my friend, Mr. Bailey, who kindly

How he started.

entered into correspondence with my son-in-law, the Rev. K. Nottrott, and the result was the opening of the Chandkuri Leper Asylum, which has developed into one of the largest in India with extraordinary rapidity.

I rejoice and thank God for the grace given me thus to help in the good cause of the work for and among lepers, because, though I have been engaged in almost every kind of missionary work—educational, congregational, and literary—I look upon this work as being the most needful and promising, as well as the most Christ-like and pleasing to the Master.

It is, however, a work beset with many a difficulty. My first difficulty was to convince our home Society that such work need not prevent myself or Mr. Uffmann from preaching the Gospel to the heathen or from taking pastoral care of our native congregations; that leper work was indeed a Gospel to the heathen in itself, illustrating the love of Jesus our Master better than any sermon, or book, or school teaching could do. I am glad to say that our home Committee afterwards rejoiced with us over so many souls being saved, and over the preparatory effect the leper work had in furthering the spread of the Gospel. Another difficulty was the prejudice of the European as well as Indian public against leper work. The former thought that the accumulation of so many lepers at one place might become a danger to the public health, and the latter thought that it was rather fighting against the decrees of the Almighty to try rescuing the leper from his fate. There were also enemies of the Christian religion who invented and spread wild stories about the intention of the missionary gathering lepers into an Asylum. One story was that the missionary was highly paid by Government that he might poison the lepers to free the country from this plague. We need not speak of other stories even more absurd.

**Some of
the diffi-
culties.**

All this has changed now. The Government officials declare that these Asylums are only for the good of the public, and enlightened Indian gentlemen recommend the work as being not only part of the burden of the white man, but also their own duty.

A greater difficulty, however, which is constantly present to the worker among lepers, is the sight of such an aggregation of human sufferings. To visit daily our fellow-creatures, who are, not infrequently, only living corpses; to teach a Bible class, and to have prayer meetings with hundreds of men and women, whose breath is poisoned and whose sores emit, especially during the sultry weather of the hot season, a sickening smell, is extremely repulsive. The anxiety caused by the feeling of responsibility during an epidemic is so depressing and exhausting that a few weeks of cholera among the lepers, with all its horrors, are never forgotten. There are also difficulties of a spiritual kind, because one meets with black sheep even among people who have scarcely sufficient physical strength to commit a grave offence. We are sometimes grieved by learning that so-and-so committed some moral wrong and ran away; that another has stolen money and absconded; that some of the men or women have quarrelled and used vile language against each other. Very disappointing it is when a poor wandering sheep has come to the feet of the Good Shepherd, and then turns away from Him, allowing Satan and the flesh to get the better of him. However, prodigals return, sinners repent, and "the lepers are cleansed."

Is it not an abundant reward for all our labour if the awful lot of a helpless, homeless, hopeless, leprous beggar is changed into a condition which makes life even to him endurable, if not happy? One might almost say "happy," because all visitors who come to

**Some of
the en-
courage-
ments.**

the Purulia Asylum are struck with the signs of content and happiness on the faces of our lepers. It would be worth all the labour if nothing more could be obtained than ameliorating the sad lot of the leper, but there are even better results of our work—fruits of the Spirit of Christ working in the hearts of our patients.

There was a young man who found the Saviour in the Lohardaga Asylum. He went home to his village to tell his relatives of the good news he had received, and God blessed his efforts, so that he was enabled to lead twenty souls to Christ.

A girl full of leprosy and tormented with the most dreadful pains, at first could not believe in the love of God, and would not listen to the Gospel of the Saviour. She even refused to have prayers in her hearing. But an act of kindness, a self-sacrificing gift by my little daughter, led this poor creature to believe in love—first in the love of men, even to her a wretched leper, and then in the love of God towards her, a miserable sinner. She died a Christian, departing to be with the Lord for ever.

Harkhu the Hindu had learned many times from his *guru* (teacher) that leprosy was a punishment by God for sins committed during a previous existence, but he came to understand and thank God for the awful affliction, because he could believe that God loves those whom He chastens,

Prabhudayal, a leper caretaker, was very ill for a long period, during which time he had to face death every day. Grace had made him strong in faith and rejoicing in hope, as well as eager to draw other people to Christ. He frequently called some lepers round his bed, to exhort them to believe in Christ, and he passed away in the firm hope of eternal life and the glorification of his vile body at the day of the resurrection.

Many an untainted child of leprous parents has been rescued. Many of them have been saved and made the means of saving others. One young woman, formerly an inmate of our Home for untainted children of leprous parents, suffered much persecution for her faith from the hands of her husband, until owing to her prayer and submission to his ill-treatment he returned to the fold of the Good Shepherd which he had left. Quite a number of untainted children, having been educated in our Children's Home, are now skilled artisans, whilst others are employed as teachers, catechists, or Bible women. We should therefore remember the word of the Apostle, "Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

[A brief reference must be made to the treatment of leprosy by "Leprolin." This was the name given by Captain Rost of the I.M.S., to a serum prepared by him—after what he claimed to be the successful cultivation of the lepra bacillus. It was hoped that an important advance had been made in the investigation and treatment of this mysterious malady. The use of the new remedy at Mandalay, Purulia, and elsewhere gave rise at first to hopes of actual cure. Prolonged observation, however, failed to confirm this. Further experiments were made at the Pasteur Institute at Kasauli. Here it was found that, when tested under strict conditions, Captain Rost's method failed to produce the bacillus of leprosy, and that whatever value the serum might possess it could not be a specific remedy for leprosy.]

CHAPTER XXV

1899-1903—(continued)

“What can we say but that we are utterly grateful? We are well fed, well clothed, well housed. What more can they do for us?”

—*Message from Burmese Lepers.*

THE principal reasons for so gratifying an increase in the beneficent work of the Mission are not far to seek. On the foreign side must be placed, first, the willingness of the missionaries to minister in their Master's name to these stricken and destitute outcasts. And that this Christlike readiness to serve the most needy and helpless of mankind, is common to the missionaries of all evangelical bodies, is clear from the fact that the Mission enjoys the co-operation of workers representing twenty-seven denominations. It is fitting that a work so characteristic of Christianity should be international as well as interdenominational, and it is interesting to note that of the twenty-seven societies participating in it under the auspices of the Mission, eleven are British (including Canadian), eleven are American, and five are Continental. To the governing bodies of these twenty-seven societies, and to their workers, European, American, and native, the

Committee of the Mission to Lepers would tender their grateful acknowledgment of the help that has made their large and growing work possible, and has enabled them to devote the greatest possible proportion of their funds to the immediate benefit of the lepers and their children.

On the home side, the principal factor in the rapid development during the past ten years has been the increased generosity of the Christian public—inspired by fuller knowledge alike of the needs of the lepers and of the possibilities and results of work among them. But in both respects, how much yet remains to be done? That the recital of successful work given in these pages may not encourage a complacent and mistaken optimism, it is needful to affirm that beyond all doubt for *every single leper benefited* by Christian or philanthropic agency in any form, there *are probably ninety-nine others unreached and unrelieved*. And this applies to the most favoured lands—India, China, Japan, etc.—in which the seventy-eight stations of the Leper Mission are situated, and with which this history is primarily concerned. Surely the time has arrived when, alike on national and philanthropic grounds, some really adequate effort should be made to deal with the leper problem of our own India at least. Vast as is the number of these stricken and hopeless people, and dire as are their needs, it is happily no longer necessary to look helplessly on at their sufferings. *The problem is solvable, and the facts related in this volume prove that it is.*

**Where
are the
ninety
and nine?**

**How to
solve the
problem.**

Evidence such as that afforded at Purulia, Chandkuri, Mandalay, and many other of the institutions created by private philanthropy, is unanswerable. It only remains for the governments of India to further extend the system of co-operation with the Mission in order to ensure to every destitute leper in that land a suitable home, with simple food and medical relief. Instances given in this book amply demonstrate the satisfactory results of such united effort, and it is a pleasure to record that at the time of writing, a similar example is afforded by the joint efforts of the authorities and the Society to provide the lepers of Poona and the district with a new Asylum. As those most competent to judge are fully convinced that it is only by this plan of mutual co-operation that the needs of the homeless lepers of India can be met, it may be well to state briefly the main points of the agreement under which the Poona Asylum is being erected. The Bombay Government undertakes to provide two-thirds of the cost of land and buildings, the Society being responsible for the remainder. The authorities will, moreover, give an annual subsidy equal to half the cost of maintenance. The property will be vested in the Leper Mission Trust Association, and the Society will control the management of the Institution, including the appointment of officers—subject to reasonable inspection by the authorities. The Society is to be permitted entire liberty in its religious work, providing, of course, that no coercion is used in favour of Christianity.



Lepers in the Mandalay Asylum.—representing seven nationalities.

Experience has already shown—as witnessed by the testimony of high authorities already quoted—that missionary management of leper asylums secures at once economy and efficiency. Moreover, it ensures sympathetic treatment of the lepers themselves, and the work recorded in these pages is valuable, not only in itself, but possibly still more, as a demonstration of what may be done by simple, practical, and kindly methods to heal the open sore of India.

**Economy
and
efficiency.**

Two conferences of superintendents of leper asylums were held in 1902, at Wardha, C.P., and at Asansol, Bengal. These were attended by the Society's principal agents in Bengal, Central Provinces, and the Bombay Presidency. The Wardha Conference, which included a representative of the Government, arrived at important conclusions, which were formulated in a series of resolutions. A medical committee was also appointed to investigate the causation and treatment of leprosy. It should be stated, as bearing on the question of Government aid, that the representative of the Central Provinces, Major Buchanan, I.M.S., stated that he would, as a consequence of what he had seen and heard, consider it his duty "to represent to the Central Provinces Government the good work which is being done in these asylums, and the desirability of contributing to their support." It is gratifying to be able to add that Major Buchanan's recommendations have resulted in certain grants to the Society which are, we hope, only the precursors of others to come.

**Official
testi-
mony.**

A further endorsement of the methods of the Society may be quoted. In recommending to the Bombay Government that a grant should be given to the Mission asylum at Sholapur, the Commissioner, speaking from personal experience of the work of the Mission, says: "Though essentially Christian in its aims, it appears to be by no means an aggressively proselytising agency. On the contrary, it is as moderate in its views as it is liberal in its benefactions." In short, financial support by Government, to leper asylums managed by missionaries, promises a mutually satisfactory solution of the leper problem, and all who have at heart the welfare of the leper community on the one hand, and of our Indian fellow subjects on the other, will, we believe, rejoice at the prospect of its extended application.

Among many hopeful signs pointing to this most desirable consummation, a foremost place must be given to the recorded opinions of leading representatives of Government. The present Lieut.-Governor of Bengal (Sir A. H. L. Fraser, K.C.S.I., &c.), visited the Purulia Asylum soon after his accession to office. Accompanied by the Commissioner of the district and other officials, he made a most minute inspection of the whole institution. Before leaving he recorded his impressions in the visitors' book.

"The work which is being done" (he wrote) "has my strongest commendation. This is the best leper asylum I have seen. Mr. Hahn and his coadjutors deserve my warmest thanks. They are doing work, part of which is Government work; and they are doing it

more efficiently and more sympathetically than Government agency could hope to do. . . . My visit to the asylum and my detailed inspection of it have given me much pleasure." (The italics are ours).

Sir Andrew Fraser gave a further evidence of his confidence in the Society and of his sympathy with its work by presiding at a meeting arranged by Mrs. Rivers Currie, Secretary of the Calcutta Auxiliary, and addressed by Mr. Thomas A. Bailey. We quote the following summary of the Lieut.-Governor's address from the *Indian Witness* of January 21st, 1904:—

“Those present were deeply impressed by the contrast he (the Lieut.-Governor) drew between the asylums under the direction of the Mission and those controlled by Government. However inspired by a sense of duty and sympathy Government officials may be, the inmates of the asylums under their supervision are prisoners, and feel themselves to be such. In these, as well as in the asylums which are under native management, the deep sympathy inspired by a sense of loyalty and devotion to the Lord Jesus Christ, which is such a conspicuous factor in the Mission Asylums, is lacking. This makes a wonderful difference in the lives of the unhappy lepers. He was much impressed by this on his inspection visit to the great leper asylum at Purulia, which contains nearly 600 lepers. As he went through the cleanly-kept village, for such it is, there was very manifestly among the leper community a spirit of utmost confidence in the Superintendent Mis-

**The
missing
element.**

sionary, the Rev. F. Hahn, with whom they appeared to be on the best of terms, and whose presence cheered them. In feeling terms Sir Andrew pictured the sympathy of Christ which constrained Him even to touch the lepers, something from which the most sympathetic of human friends would shrink. In closing he warmly commended this good work to the liberality of Christian people. The Government was doing, and would do its part, but it could not do all that was needed to be done for the large number of lepers to be cared for. For this reason the Government highly appreciated the work of the Mission, and is pleased to know that the public are interested in its prosperity."

That Sir Andrew Fraser's sympathy with the lepers is deep and sincere, and is no mere formal recognition of a work which, as he has said, is partly Government work, was proved when about a year ago he spent a Sunday in Purulia. Mr. Hahn was gratified by an intimation that Sir Andrew, accompanied by Lady Fraser and his staff, would visit the Leper Asylum in the afternoon. On their arrival, they proceeded to the Church, which was crowded by the lepers and their children. As the visitors entered, the leper girls sang a verse of "God Save the King." The whole congregation then joined in singing their favourite hymn, beginning:—

What wonderful love, O Jesus,
Hast Thou bestowed upon me!

His honour then delivered an appropriate and

sympathetic address to this strange but most attentive congregation, in which he said :—

We are glad to think that so much kindness is shown you, and that in this Asylum to which you have come there is so much that tends to diminish your sufferings and to ameliorate your condition. And we are even more glad to find, as we have seen this afternoon, that you have learned to sing with your lips and (as we believe of many of you) to sing also with gladness of heart the praises of the Lord Jesus Christ. . . . I commend you to the love of Christ. I rejoice that in your suffering you have that love manifested to you in the teaching of His servants here among you, and in the deeds of kindness which they do to you in His name.

**The
L.G's
address
to the
Lepers.**

'This visit of one who stands to them in place of their Emperor will be gratefully remembered by the lepers of Purulia for many a year. As the party left the Church, the tainted girls sang :

“ God be with you till we meet again.”

On the occasion of the opening (August 8th, 1904) of a much needed extension of the Bhagalpur Asylum, at which Sir Andrew Fraser presided, he spoke in similar terms of warm approval of the work of the missionaries among the lepers. He drew a contrast between the religions of India, all of which ostracised the lepers, and Christianity, which, true to the example of its Divine Founder, touched them, and comforted even though it could not cure them.

Not a few other Government officers have expressed their cordial appreciation of the work

of the Society. Indian princes also, and other leading members of the native community, have given practical proof of their sympathy with a work which their humanity rather than their religion constrains them to help. The Ward opened by the Lieutenant-Governor at Bhagalpur was the gift of a native prince, as was also a similar and recent addition to the Asylum at Raniganj. The donor in the latter case expressed his pleasure at being enabled to aid what he described as this "*real Christian mission.*"

CHAPTER XXVI

1899-1903—(continued)

“ It is all very well when one is far away to write and say, ‘*Don't admit any more,*’ but when one looks into their faces and sees their terrible condition, it is another thing.”

—*Mrs. Thomas A. Bailey.*

I N these words, written at Chandkuri in 1903, we have the explanation of the rapid growth of that Institution. From the date of its foundation, a never-ceasing procession of weary sufferers sought refuge within its walls. At the beginning of 1900, Mr. Nottrott is pleading with the Committee for permission to welcome others beyond the 130 whose support had been sanctioned. That he did not plead in vain is clear from the fact that, in 1903, Chandkuri Asylum was affording food and shelter to 429 lepers and ninety-two of their untainted children. Not only were many new houses for the lepers built during this period, but a sorely-needed church was erected, and opened with great rejoicings on September 11th, 1903. That this was an absolute necessity the writer can personally testify. I retain a vivid recollection of services with the Chandkuri lepers in the old shed in which they formerly gathered for worship. The low,

thatched roof, the earthen floor, the open sides which alone rendered the atmosphere endurable, and, above all, the *packed audience of lepers* in all stages of the disease, combined to make the plea for a new church irresistible. It was a pleasure to lay one of its foundation stones, and to learn two years later of its completion.

From Mandalay we hear of an overcrowded Asylum and an ever-flowing stream of admissions. Building is in progress, and the lepers—sheltered, meanwhile, in temporary huts—watch with delighted interest the progress of their new dwellings. The wide area from which the inmates come may be noted in passing. As the visitor walks through the various wards, he meets, in addition to Burmese, a native of South India and two from the far-away Punjab. One comes from Hyderabad and another from Bimlipatam. Assam is represented, and from the hills on the Chinese frontiers others come, while at least half a dozen are from the Shan country. Among the new buildings which contributed to the comfort and efficiency of the Mandalay Home for Lepers were, not only additional dwellings, but a well-equipped dispensary, dignified by the Burmese as “the Court of Medicine,” and an airy and commodious church, “beautiful in its neatness as God’s House in a Leper Asylum should be.” This new house of worship was opened on the first Sunday of 1902, when the service was a combination of preaching, baptism, and communion. The appropriate text was, “God so loved the world . . .” Then twenty-five lepers mani-

**Lepers
from
Many
Lands.**

ested the "obedience of faith" by baptism, and in the sacramental service which followed, ninety partook of the symbols of Divine love.

At Hiao Kan (Hankow, China) also additional houses were found necessary to accommodate the outcasts who sought shelter as soon as the news spread that a Home had been prepared for them. Not alone were the lepers finally convinced that only their welfare was sought by the missionary, but the community generally began to recognize the benefit to them of the segregation of these distressed people. Soon, therefore, opposition and mistrust gave place to sympathy and help—help, moreover, of the most valuable and practical kind. Dr. Fowler, who has spared no effort to benefit the lepers of the district, was much concerned at the difficulty of procuring the additional land needed for the enlargement of the Asylum. On returning to Hiao Kan after a few weeks' absence, however, he was gratified to learn that the leading citizens of the place had combined to purchase a site entirely suitable for the purpose. Accompanied by the mandarin, they attended at the Asylum in order to make a public presentation to the Mission of this valuable piece of land. In an address they expressed their appreciation of the work of Dr. Fowler, not only in the Leper Asylum, but in the Medical Mission Hospital.

Some interesting glimpses of life in a Chinese leper settlement are afforded us by the Rev. W. C. White, who describes the Lo Ngwong leper colony as being in a picturesque spot on the top of a hill a mile distant from the north gate of the city.

**A
Pleasant
Surprise.**

It was founded 120 years ago by a literary man who became a leper, and took up his abode on the spot. His descendants, only one-fifth of whom are lepers, still occupy houses apart from the main settlement, being unable to escape from the stigma that attaches to their family. Help from the local mandarin is limited to an allowance equal to one shilling a month, which, it is needless to say, has to be supplemented by begging. All food received in alms is shared in common, but this does not apply to money gifts.

Reference has been made to the considerable share borne by the Mission to Lepers in the erection of the Asylum at Kumamoto, in Japan. Under the kindly care of Miss Riddell and her co-workers, a steadily increasing number of sufferers have there found relief. In 1901, the Committee were glad to respond to a further appeal, this time for much-needed extension. As a result, a new ward for men, an isolation room, and a mortuary were added. In addition to these enlargements at the central station, we find Miss Riddell reporting the opening of a dispensary and mission room at the Leper Temple to which hundreds of these stricken people resort.

In the same year an interesting addition was made to the Society's Asylum at Tokio by the erection of a church for the lepers. At the dedicatory services, the workers were encouraged by the announced decision of ten of the afflicted congregation to seek the life and immortality held out to them in the Gospel of Christ.

These brief notes of extension at some of the

**Extension
in
Japan.**

Society's older stations must suffice, but it should be understood that they are merely *illustrative, and not exhaustive*. It is indeed unnecessary at this stage to reaffirm that the normal state of this work is one of steady advance. It has ever been the aim of the Mission to Lepers to keep *first things first*. Both the Committee at home and the workers abroad have rejoiced to afford shelter, food, and every temporal good it was in their power to bestow to the destitute sufferers for whom they laboured. But to do this was only a part, and that not the highest part, of their purpose. They have ever regarded the lepers as possessing, not merely bodies to be relieved, but souls to be redeemed, and their work as having for its ultimate aim the spiritual regeneration of these outcast people.

**First
things
first.**

The reader will long ago have learned how much cause they have for thankfulness in this respect. And this not merely on account of the large number of lepers offering themselves for baptism, which indeed is, in itself, no proof of the possession of the new life. There are other, and more reliable, evidences of the vital power of the Gospel among the inmates of our Christian Asylums, and we will proceed to note a few of them.

The love of prayer is everywhere recognised as a spiritual barometer, and it may be doubted whether more prayerful companies of Christians are to be found anywhere than in some of the Asylums. Take, for an example, the lepers of Poladpur, of whom more than ninety per cent

are Christians. We find them, quite spontaneously, forming themselves into little circles or groups for prayer. Not only have they meetings for general prayer daily, but these bands each have a special topic for intercession, such as "the Home Officers of the Mission, and the Subscribers to its Funds," "the Lepers," "the Children," "the Superintendents of the Asylum," as well as "their own heathen relatives." From Ramachandrapuram, we learn that the tidings of the Revival in Wales had reached even the lepers, and set them pleading with God for a like blessing for themselves and for India generally. And the answer is coming. Among the reports of revival in India there is none more thrilling than that which comes to hand as this book is being printed of the movement among the Lepers of the Asansol Asylum. Many have forsaken their idols for Christ. The whole of the inmates have been filled with spiritual joy, and have pleaded to be permitted to visit the villages.

**Revival
among the
Lepers.**

The spirit both of prayer and of self-denial was shown by the Christian lepers of Purulia during the last famine in India. For some time prior to the famine, they had felt the need of two small prayer rooms, one each for the men's and the women's quarters, into which a few of them could gather for prayer at any time in addition to the stated services in the church. Knowing the strain on the Society's funds, these lepers, with an allowance of twopence per day for the purchase of food, etc., resolved to raise, by their own self-denial, the sum required for their simple prayer

rooms, instead of seeking a grant from the Society. They had slowly accumulated about £3 of the needed amount when the tidings of famine in distant districts reached them. Moved by pity for those perishing for want of food, the lepers waited on the missionary one day, bringing with them the little fund they had collected towards their prayer rooms. "Sahib," they said, "we have heard of the poor people dying of famine, and we wish you to take this money and send it to buy food for them." "But how about your prayer rooms?" replied the missionary. "Oh, we will wait for them," returned the lepers: "God will hear our prayers without the rooms." Soon after this I was in Purulia for the Christmas visit already described. On behalf of an English friend of the lepers, I handed to the Superintendent a sum sufficient to provide them a supply of sweetmeats, to which they are particularly partial. On our next visit to the Asylum, a few of the "elders" approached me to ask if I would consent to their applying the amount to a new fund for their little rooms for prayers—again an act of real self-denial—*self* among the lepers, as elsewhere, being much addicted to *sweet* things of all kinds. It was my privilege, as administrator of a special fund raised by the Missionary Pence Association, to make them a grant of the balance required for the erection of their prayer rooms, and to see them built and ready for use on my return to Purulia three months later. As a sequel to this story, it is a pleasure to add that not only did these self-sacrificing Christian lepers thus

**Faith
and
Works.**

secure their longed-for little sanctuaries, but they had their Christmas sweetmeats also, thanks to the kindness of a visitor from Germany, who when he heard of their self-denial determined that they should not be disappointed, and provided the required amount.

Fasting and prayer were linked in a practical fashion by the Almora lepers, also in connection with the famine, which was devastating distant parts of India—though unknown in their own district. Moved by sympathy for the starving, the leper congregation, at the close of the service one Sunday, informed the missionary that they wished to observe the following Tuesday as a day of fasting,—on behalf of the famine-stricken people far away. Finding the desire to be as unanimous as it had been spontaneous, he gladly agreed. Accordingly on the morning appointed, instead of gathering at the food store for their daily supply, they assembled in the chapel of the Asylum for a special service. Fervent thanksgivings for their own blessings were offered, accompanied by earnest prayers that their act of self-denial might be accepted, and their gifts used to relieve a few of those perishing with hunger.

More recently they again showed their desire to have a share in the great work of missions by contributing to the Centenary Fund of the British and Foreign Bible Society. Their interest having been awakened by an allusion in the sermon one Sunday, they requested further information about the Society, which was given them. The result was that some of them decided

**A true
Fast-day.**



The Lepers' Horticultural Show. Patpara, C.P. India.

on a day's fast in order to give the amount saved. Others preferred to do without a part of their food for several days, these being the only means by which these literally penniless people could contribute to so great an object. The total was 10s. 1d., entirely contributed by the self-denial of the Christian lepers of Almora. We believe the Secretary of the Bible Society rightly appraised this humble gift when in his letter of acknowledgment he said :—

We look upon this in the light of the mite cast into the treasury, and believe that it is "more" in the Divine economy than many gifts which have cost less in sympathy and self-sacrifice.

Even more touching is the following instance of personal self-denial in the same cause. A farmer in North India lost his crops through drought. He was starving, and moreover he was attacked by leprosy. He lost heart, left his little bit of land, and became a beggar. His wanderings led him to the Leper Asylum at Allahabad. Here he learnt to read the Bible, and became a disciple of Christ. He subsequently went to Baidyanath, where a few lepers are being aided by the Mission. John, as his name became on his baptism, has an allowance of twopence per day out of which to provide his food and other necessities. Yet so moved was he by the desire to give the words of life to the pilgrims who thronged to the shrines near by, that he succeeded by long privation in accumulating five shillings and fourpence, which he brought as his gift, and with which

**A
generous
gift.**

256 Gospels were purchased for distribution. In other words, the freewill offering of this grateful leper was *one month's entire income*. Surely it may be said "that this poor (leper) had cast more in than all they which had cast into the treasury."

The Purulia lepers, whose gift to the Famine Fund we have recorded, were not backward with their thank-offerings for the Bible Society. On the day appointed as Bible Sunday their collection amounted to thirty-five rupees. Some time afterwards, Mr. C. Douglas Green, one of the Bible Society's secretaries in India, arranged to visit the asylum and speak in the leper church. To their great disappointment he was unable to keep the engagement, but the gifts the lepers had prepared for the collection were reserved until a later date, when Mr. Green was able to be present. On this occasion the sum was considerably increased, with the gratifying result that the total offering of the lepers of Purulia to the Bible Society amounted to £4 7s. 6d. This sum was handed to Mr. Green, and was accompanied by an address delivered by one of the elders on behalf of his brethren. In the course of it he said:—

Getting all we want for body and soul, we feel constrained to show our gratitude to our Lord and Saviour, and therefore we pray that you may accept our small gift towards the spread of His Gospel.

Very strikingly did the converted lepers of Purulia manifest their prayerfulness and their gratitude, on the occasion of the illness and recovery of their late missionary, Mr. Uffmann.

For more than a fortnight he lingered between life and death. Daily, his afflicted flock offered up prayer for his restoration. Daily, some came limping down from the asylum for tidings of his progress. On the first morning that he was able to join his family at breakfast, they sent the caretaker with a letter of greeting and gratitude. Having handed Mr. Uffmann the letter, the messenger proceeded to extract three rolls of notes from his pockets. "This (he said) is from the lepers." It was their thank-offering, saved from the scanty allowance of twopence per day, and when counted amounted to no less than Rs. 150—equal to £10 sterling. They begged him to accept it with their love, and to use it towards securing a rest and a change of air. It was a sweet reward for some of the labour of brain and body, as well as the travail of soul he had undergone on their behalf, and it was with moistened eyes and a thankful heart that this devoted friend of the lepers received the gift, towards which about 500 lepers had contributed.

The willingness of the lepers to deny themselves in order to circulate the Bible is the expression of their own love for it. That they both value and study the Scriptures is proved by one surprising, and most encouraging, fact. In the Report for 1903 of the Bible Examinations in the Sunday Schools of India, of the nine candidates who took first places with full marks, in the Oral Division for Seniors, *seven were lepers*, and all seven inmates of the Sabathu Asylum. On another occasion prizes were gained in a similar examina-

**The
Leper's
Love-gift.**

tion by the lepers of the Ludhiana Asylum, and there can be no doubt that the Christian lepers as a whole profoundly appreciate the Book which is, to them pre-eminently, "the Book of Life."

Sometimes the gifts of the lepers are in coin, and sometimes in kind. I recall a service in the church of the Asansol Asylum, in which I was privileged to take part. My curiosity was aroused by a box which had been placed on the floor in the centre of the building. I further noticed that several of the congregation had small vessels by their sides. When the "collection" was announced, it was a pathetic sight to see one after another come up, not a few with halting steps, and pour their humble offerings of rice into the box.

**A
Strange
Offertory.**

Amongst the women in the Ramachandrapuram Asylum, a "Helpmeet Society" has been formed. The members cheerfully contribute towards the maintenance of a Bible-woman, and while their missionary is absent on village duty they meet daily to plead for the Divine blessing on her work.

An incident from Sabathu illustrates once again the ready response of the Christian lepers to the needs of others. The leader of the little community was told of the sufferings from famine of the Moravian converts in Thibet. He at once called the congregation together and told them how these distant Christian brethren (*Isai Bhai*) were in sore need. "Each leper turned (writes Mrs. Carleton), went into his hut, came out with a rag in a knot, opening which they sat down to consult. Finally, all promised one anna (a penny)

each. But when the collection was taken, it came to considerably more than that amount."

The gifts of some of the Chinese lepers have been scarcely less touching than those of their Indian brethren. At Kien Ning, where Miss Darley and Miss Johnson (of the C.E.Z.M.S.) have ministered to these sufferers with true sympathy, the missionaries were removing to a new house. To this house there came a deputation of the lepers, carrying two large handsome lanterns of black wood, as their gift towards the new house. When the ladies attempted to thank them, one of them replied, "You must not speak of thanks, you must not; God's grace has given us all this (opening his arms as wide as he could), and we bring you this little, very little, thing (putting his thumb and first finger together); what is it? Nothing. It is your love which is big: what have we to give in return for that?"

**Much
and
little.**

This may be supplemented by an extract from a recent letter from the inmates of one of the two Asylums supported by the Mission to Lepers at Hangchow, under the kindly supervision of Dr. Duncan Main, of the C.M.S. :—

We, the lepers, thank all our benevolent friends. Heretofore we had nothing in our houses, and no one to care for us. We were beggars, and without hope; but now, trusting to the Saviour, Jesus, who has raised up friends for us, and given us a home to live in, we have obtained salvation for our souls as well as bodies. We have everything we need, sufficient food and clothes. Bishop Moule, Dr. and Mrs. Main, Dr. and Mrs. Kember, and other friends, come to visit us. They are all kind to us, as if they were our own flesh and blood. Truly we cannot thank them enough.

CHAPTER XXVII

1899-1903—(continued)

“The lepers appear to be happy. The work which is being done has my strongest commendation. This (Purulia) is the best Leper Asylum I have seen.”

—*The Lieut.-Governor of Bengal.*

MORE evidence than there is space for is available to show how Christianity restores these outcasts to a healthy interest in life—like withered limbs made whole again. Even in so modern a movement as that of Christian Endeavour, the lepers are represented. At Sholapur it was felt that the formation of a C. E. Society might help the Christian lepers in their mutual relations, and especially in their efforts to benefit the others. Accordingly a branch was organized, with the usual officers, and in 1904 we find it reporting a membership of fifty-eight, with committees for various objects, including the visitation of the sick, attendance at services, and collections for missionary work.

The suggestive name of “The Sign Post Christian Endeavour Society” was selected after much anxious consideration. The reasons for this choice may be given in the words of the

report as presented to the Hon. Secretary to the Indian C. E. Societies :

We were often very sad and down-hearted to think that because of our diseased bodies we could not go about and work for Christ as others do. . . . We were told that the sign-post must stand quite still by the wayside ; yet, by the words written on it, it points the traveller to the right road and helps him on his way. So like the sign-post, we are trying to stand patiently and with love in our appointed place, and by our attitude and prayers to help ourselves and others on towards the Saviour.

At Canton, also, the Christian lepers have formed an Endeavour Society among themselves, with sixty-eight members. Their meetings are described as being full of interest, and here, as elsewhere, the lepers try to live up to the title of the Society they are proud to be members of. Up to their ability, the leper Christians *endeavour* to serve God and to keep "the unity of the Spirit in the bond of peace."

The restored sense of human brotherhood which is imparted to these erstwhile outcasts is manifested in many ways, and their gratitude expresses itself in varied forms. Frequently the return of the Missionary-Superintendent after an absence on furlough is an occasion of great rejoicing among the lepers. That Europeans, whom many of them almost regard as belonging to a higher order of beings than themselves, should not merely give them food and shelter—they can conceive of a benevolent Parsee, or Hindu, doing that, perhaps—but should look on

them with sympathy instead of repugnance, and should patiently tend and teach them, *this* is to them a continual marvel. Often, and, as we have seen, in ways that are quaint and pathetic, do they strive to show their appreciation. And the return to them, after long absences, of those whom they have learnt to revere for their work's sake, is an opportunity of demonstrating their gratitude on no account to be missed. Brief reference has already been made to the reception accorded to Mr. Hahn on his arrival at Purulia to assume the control of that Asylum. The following is a short account of the "Welcome Home" given by the Mandalay lepers to their friends, Mr. and Mrs. Bestall:—

**Lepers
at Home.**

As the daylight of a November day was quickly fading into darkness, these friends of the lepers—together with the Rev. A. Woodward, who had been filling Mr. Bestall's place during his absence—drove out of the city to the "Home for Lepers," as the Mission's Asylum at Mandalay is appropriately named. As they approached the entrance they found the roadway lined with lepers, many with maimed limbs, and faces scarred but smiling, and all dressed in their best, to do honour to those who had done so much to transform their lives. Here they sat at the gates of *their own Home*, clothed, cared for, and happy, in joyful contrast to the days when they had cowered in hopeless misery on the steps of Mandalay's pagodas. "Salaam" was shouted as with one voice, and then the band struck up and added its noise, if not its music, to the jubilant

din. As the party proceeded along the neatly laid out paths of the Asylum grounds, it became evident that preparations for a general illumination had been made. Paper lanterns of many hues were only waiting for darkness to brighten the scene by their brilliant colours. The decorations—all, be it remembered, the work of the lepers—reached their climax in the temporary reception room, or festal booth, fitted up for the accommodation of the missionaries and a few European friends. Then came the turn of old Sayah Oh, the leper preacher. With ill-concealed pride, he read the address of welcome, a superior copy of which lay near by, carefully wrapped in a bamboo tube with gilt ends. In their desire to make their address really expressive of their appreciation, not only of the work of the missionaries, but of the Government under which they enjoyed such privileges, they had enlisted the services of the "official translator" to compose it. This he had done in his best Oriental style, and had made liberal use of the celestial bodies, to illustrate the terrestrial benefits secured to the sufferers by Christian philanthropy. It was not without real emotion that the missionary rose to reply. As he looked on these well-clad lepers with smiling faces, his memory went back to the day when he gathered in the first few from the temple steps, where they lay rotting, and almost dying. And when, in response to his challenge, eighty hands went up to indicate their faith in the Saviour, he felt that his work had been well repaid.

**In true
Oriental
style.**

The celebration of His Majesty's birthday (in 1904) was a glad occasion to the lepers at the Chandkuri Asylum, remote though the place is from all civic life. The boys and girls—both leprous and untainted—were determined not to be behind other Indian children in manifesting their loyalty to their Emperor. Each group of them planted a tree, and for days beforehand they were busy selecting the spots, digging the holes, and preparing the soil. Then, on the day itself, with banners flying and voices ringing out in happy song, they marched in procession and planted their memorial trees. "God save the King" was sung in Hindi, and a short service was held, at which an address on the Emperor and his rule was given by the missionary.

The Purulia lepers—more concerned with facts than with dates—celebrated Christmas and the coronation of the Emperor on the same day. Mr. T. A. Bailey, who was a visitor on the occasion, tells us that while the men were doing their best by vocal and instrumental music to enliven the proceedings, the leper boys, in red uniforms and with swords of tin, marched past with surprising smartness and regularity. At the command of their leader, himself a boy of fourteen, they formed into column of fours, and went through a brisk, soldier-like drill. Though several of the faces were marred by the disease, it was unmistakable that they all entered into the spirit of the occasion with pride and delight. Then followed sports and races, including sack races, tug-of-war, race for girls with vessels on their heads, and

other competitions, in which the children engaged with immense gusto, while the adult lepers looked on with unbounded delight. Distribution of prizes and scrambles for pice, for the tainted and untainted children separately, wound up a day of real rejoicing in this afflicted but by no means melancholy community.

Intense interest was felt by the Almora lepers in the illness and subsequent coronation of their Emperor. As their grief at the death of the Empress Victoria had been unutterable, so their anxiety concerning the illness of King Edward was very deep and real. It found its principal expression in prayer. United petitions were offered for His Majesty's recovery, and when the tidings that came of the successful operation were followed by further favourable reports, they arranged a day for praise and thanksgiving. Clad in clean white clothes, and with happy faces, these helpless subjects of the Emperor gathered in their little church for singing and prayer—prayer that God would grant the King a long life and a prosperous reign. At the close of a long service, of which singing was the main feature, the lepers cried with all the vigour they could command, "God save the King!" and it may be doubted whether, in all his wide dominions, any more loyal hearts invoked the Divine blessing on King Edward than those of the lepers of Almora.

The power of Christian philanthropy to uplift these despised and downtrodden people will be further attested in the following article by one who, after ministering among them for many

**"God
Save
the
King."**

years with sympathy and success, has passed to his rest as this is being prepared for the press. The death of their devoted friend, Mr. Bulloch, which took place at Almora on December 1st, 1905, has plunged the lepers of that Asylum into deep grief. While successful in the general work of a missionary, he was specially so in his service among the inmates of the Asylum. His sympathetic spirit and his kindly manner called out the affection of these sufferers among whom he laboured for many years.

IMPRESSIONS OF WORK IN THE ALMORA LEPER ASYLUM.

BY THE LATE REV. G. M. BULLOCH,
LONDON MISSIONARY SOCIETY.

One of the most important objects of interest to visitors to Almora is the Leper Asylum. The attractive site which it occupies on a picturesque slope to the south of the town almost always elicits the enquiry, "What model village is that?" Within its surrounding walls are not only the pleasing cottages in which the inmates reside, but also their own spring of sweet waters, their grain store from which they receive their daily supply of food, their dispensary and hospital, their school for those anxious to learn, their chapel and burial ground, all dotted here and there, and nestling in the midst of a sylvan scene it would be difficult to excel anywhere. There is little wonder, then, that the impressions recorded in the Visitors' Book should continually

refer to the charms of the situation, and the elevating and cheering influence it is likely to have on the inmates. It is befitting that such sad sufferers should have helpful surroundings. A visitor wrote :—

Evidently the lepers themselves are well pleased, as is shown by their bright, contented faces, and still more conclusively the evidence afforded by the Register, which proves that once in, though free to go at any time, they seldom leave the Asylum.

Another impression is indicated by what another visitor wrote :—

The whole appearance of the place conveys to one's mind the idea of a home rather than an asylum, and the inmates show their appreciation of this in their happy, contented looks.

The ruling idea in the working of the establishment is that everything should be done to make the inmates feel that their cottage is their home, that they are loved and are to love one another, and are members of a large family, each having the other's honour and happiness in his keeping. The consequence is that we see frequent displays of mutual thoughtfulness and help, the less afflicted helping the helpless in cooking their food, washing their clothes, tidying up their rooms, and the like, thus making life endurable and happy in the midst of such distressing conditions as those in which a leper lives. And even to the dead the living often show signs of loving and tender remembrance by erecting simple rough tombs over their graves. The secret of all this happiness in the midst of such suffering has been

described in the recorded impressions of another visitor :—

In spite of the ravages caused by this awful disease, there was an expression of deep, quiet happiness in many faces, showing that the Christian truths they profess have taken a deep hold upon their hearts and are influencing their lives.

Yes, we must not forget that which is the daily centre of attraction to most of them—the little chapel, with its peaceful, hallowed, and precious associations, where they have learnt that God is love, and have accepted the Hope of the Gospel. It is one of the most pathetic sights of the institution to watch the inmates early in each day coming up to the house of prayer, hobbling along on maimed feet, some of them lovingly and with difficulty helping others, who without the help would never reach the place. And then to see their attentive, eager, and devout conduct during the service is an inspiration to the preacher, and has been a cause of much astonishment to sympathetic visitors. And if it be Communion Sunday, when the communicants come up with specially clean clothes and prepared hearts, the sight is still more touching as they, owing to their maimed hands, have to receive from the attendant into their open mouths the emblems of the broken body and the shed blood of Him to whom they owe so much. I know of no community of Christians to whom their faith and love can be a greater reality than they are to many of these poor lepers.

**Maimed
hands,
but
grateful
hearts.**

When they heard of the famine-stricken, they

were forward with their small and simple, yet genuine, offering to aid in saving the starving from death. When they heard of the large deficits in the funds of the missionary society, they readily lessened their daily dole, and occasionally did without it altogether, that by their self-denial they might share in lessening the burden. Knowing, as they do so well, the value of the Bible, and the need of spreading the knowledge it contains among the multitudes yet ignorant of the glorious message that has made them so happy, they have given their *mite* out of their poverty (and they are all very poor) to aid in the circulation of the Scriptures. Yea, even, there have gone forth from amongst them those who have carried the message of salvation to others similarly afflicted in other similar institutions. Proofs of the reality of their faith and the intensity of their love are not far to seek, and are an object lesson to many more highly favoured. I cannot help quoting here the remark of another visitor. She writes :—

As I looked on their marred faces and maimed hands, and realised the hopelessness of their position in this life, then noted the apparent reality of their worship, the light that shone in many faces, the hope that is in Christ—what witnesses they are to the power and triumph of the Gospel! One led in prayer, and by her petitions proved how enlarged the heart was, going out in desire and supplication for many.

Though they are in a sense shut away from the busy world, yet many of them are deeply interested in public affairs. The latest news of the Russo-

Japanese war was eagerly inquired for, and many an earnest prayer ascended that it might speedily end. Not less were they interested in the mission to Thibet, hoping that it might prove the means of opening up the country to the free preaching of the Gospel. Never shall I forget the tears they shed and the bitter mourning they made over the death of our late beloved Queen. It is a matter of public knowledge as to how they shared in the rejoicings over her last Jubilee, and sent their congratulations which, though not written on vellum or encased in a golden casket, were yet accepted and acknowledged by a Queen whose sympathies reached out to the meanest and most distressed of her subjects. Some visitors have wondered at the interest these poor creatures take in public affairs, ignorant, simple, and secluded as they are; but a closer knowledge of the inner working of the asylum and the hearts of the inmates soon makes the matter plain. The Gospel of the grace of God is preached among them, the Spirit of the Lord Jesus Christ has moved within them, their hearts have been opened and cleansed by His sanctifying influence, which deepens and widens sympathy, and this makes them on the whole the happy, contented people they are, though so sadly smitten. And with another of our visitors I unite in writing:—

I rejoice to know how many have found Christ as their Saviour here, and can look forward to the day when the Great Healer will translate the once diseased, from the leper asylum, *cured and whole, to His kingdom in glory.*

CHAPTER XXVIII

1899-1903—(concluded)

“ One of the objects of the Mission is to save untainted children of lepers from falling victims to the disease. This is a very valuable means of checking the spread of leprosy. —*British Medical Journal*.

AMONG the many agencies for the preservation and improvement of child life in our time, it may be doubted whether any are more eminently satisfactory in their results than that of rescuing the untainted children of lepers. Though some allusion has already been made to this department of the Society's work, its importance more than justifies further reference. High authorities have been quoted in support of the view that leprosy is not hereditary, and it is this belief, which experience has so amply confirmed, that gives to these efforts an exceptional interest. In saving the children we are, in no small degree, drying up the foul stream of leprosy at its source. In removing these helpless little ones from the perilous environment of the leper colony, and from contact with their diseased parents, we are rescuing from the risk of contagion those most liable to it. Enlightened British rule has long

since suppressed infanticide in India, and yet we still permit thousands of unprotected children to wander at large with their destitute and leprous parents. Even among the countless millions of Eastern lands, where human life, and especially child-life, is counted so cheap, no more pitiable spectacle can be seen than healthy and unsuspecting infants fondled in the arms of foul disease. Scarcely less pathetic is it to see as many as twenty, forty, even eighty children congregated together who have been already stricken with this loathsome and lifelong malady. Nor is it only imminent *physical* peril from which these helpless children demand rescue. Common morality is almost necessarily an unknown element in the life of homeless and outcast lepers. Moreover, to the child of the leper, notably in China and Japan, a social stigma attaches which passes from generation to generation. Thus not only the sins, but also the misfortunes of the fathers, are visited upon the children to the third and fourth generation. And yet it is in the power of Christian philanthropy to arrest the operation of this iron law, and this at a cost which, regarded in the light of the end achieved, is surely a trifling one. The boys and girls safely sheltered in the Homes of the Mission to Lepers in India are fed, clothed and educated at an average cost of £4 each per annum, the amount for the maintenance of an adult being £5.

**“The Sins
of the
Fathers.”**

It has been claimed that the facts set forth in this book demonstrate the practicability of segre-



Native Doctor, Purulia Asylum, and class of untainted boys
in training for Medical Assistants.



Untainted Boys, Purulia.
Winners of prizes at the Coronation Sports, open to all comers.

gating, at least, all the worst cases among Indian lepers. It may be still more confidently affirmed that the results of twenty years' efforts to rescue their offspring while still untainted, prove the possibility of *saving the children of* Indian lepers from the lives of suffering and misery to which their parents are condemned. This work is at once positive and preventive. It not merely rescues young lives *from* a fate too ghastly to contemplate, but it saves them *for* lives of real usefulness.

From the Children's Home of the Mission at Tarn Taran have gone forth many young men and women as teachers, artisans and nurses. At the Purulia Institution, ten or twelve efficient members of the Asylum staff are rescued children of lepers, who, together with their little ones of the next generation, are free from the taint. Others, now in the Children's Home, are being systematically trained for the work of compounders, caretakers, and catechists, and there is reason to hope that before long a supply of satisfactory workers not only for this, but for other, Asylums will be forthcoming from among the children of the lepers, a striking instance of the utilisation of lives that must otherwise, in all probability, have become worthless wrecks.

This little story of Sulieman (one of the boys in the Home), and Rebecca, may be cited as an instance in point :—

“I have told you, I think” (writes Mr. Hahn) “of a class of students from the Children's Home who are being trained for work. We heard

**Some
Splendid
Results.**

**Rebecca
and
Sulieman.**

lately from our Assam missionaries that they were greatly in need of a native helper who knew something of medicine, so I told Sulieman to take a wife and go there. I am glad to say he was perfectly willing to go as a catechist to that far-off country. As for a partner, he did not take long to choose ; there are several marriageable girls in our Children's Home, and he had long ago made up his mind whom he would choose when the time came. So I had them married before the congregation of lepers, who took a keen interest in *these two of their own children* being sent as missionaries into a foreign country ; so, fortified and comforted with our prayers, Sulieman and Rebecca the next day started for Assam. May the Lord bless them and let them be a blessing to many of His people and the heathen there."

As showing the character of this "waste material," I cannot forbear quoting a letter referring to some of the little waifs rescued from the Tarn Taran leper village, prior to the erection of the new Asylum :

Regarding these three boys (writes Mrs. Guilford) I can only say they are the most fascinating little men you can imagine, each one with so much character and such pretty, amusing ways. . . . Little Charan Das is a regular little Ghurka tadpole to look at, with his large, heavy, square head on his tiny body, but the sweetest little face, with a smile like a sunbeam. He is exceedingly intelligent, as is also Ami Chand, who is a very handsome child indeed, with beautifully formed features, and clever and good too.

This letter closes with the remark that the elder boys are very keen on cricket and play it well.

Memory recalls two contrasted pictures at Chandkuri. One, the pitiable spectacle of child lepers of tender years, already in some cases maimed by the dread disease. The other, a young couple only a few months married, brightly and happily working together at their loom, both of them untainted children of lepers.

That the Mission to Lepers is endeavouring, up to the full extent of its power, to redeem these young lives is evident from the increase of Homes for them supported by the Society. These now number twenty-two, an addition of seven since 1902, and in taking leave of the untainted children of the lepers, the writer cannot forbear to invite the reader to become a partner in so remunerative an undertaking. Prevention, we are agreed, is always better than cure. It is most emphatically so in the case of this ghastly malady, of which the cure is still among the few things impossible to medical skill. Prevention, on the other hand, is not merely possible; we have shown it to be *practicable, effectual, and inexpensive.*

**Twenty-
two
Childrens'
Homes.**

Among the home departments of the work during this closing period, the formation of the Helpers' Guild deserves mention. This was established in 1899, with the object of banding together the boys and girls of the home-lands on behalf especially, though not exclusively, of the children of the lepers. The first Secretaries were Miss May Cooke, Miss Maud Battersby, and Miss

**The
Helpers'
Guild.**

Helen Drummond, acting for England, Ireland, and Scotland respectively. After rendering efficient service, the first and last mentioned of these ladies had reluctantly to relinquish their positions. Their places have been taken by the Hon. Grisell Scott, daughter of Lord Polwarth (for Scotland) and Mr. William Hayward for England. The Guild has proved of real service in directing and extending the interest of young people in a work which appeals strongly to their sympathies, and substantial results have already accrued, results which we believe will be largely exceeded in the future. "Workers Together," the little quarterly paper of the Guild, is ably edited by Miss Maud Battersby. This, however, is only one of many labours of love in which Miss Battersby has for several years engaged on behalf of the lepers—labours which merit the cordial recognition they here receive. Alike by tongue and pen, she has effectually pleaded the cause of these sufferers while busily engaged in other forms of active service.

Another of Ireland's many gifts to the Mission to Lepers is Mr. Alfred T. Barber, who was appointed Organizing and Deputation Secretary in Ireland in the year 1899. One object of the Committee in securing the services of Mr. Barber was to relieve their devoted Hon. Secretary, Miss C. E. Pim, whose failing health was the cause of sincere regret to all her host of friends. Mr. Barber's efficient services, though limited to his leisure time, have proved of great value in further developing Irish interest in the work of the Society.

In the month of April, 1902, two friends who had been closely associated with the Mission were called away. Mr. Graves S. Eves had served the Society as Hon. Treasurer since the formation of the first Committee in 1878, and his death was felt as a personal loss by all his colleagues. Colonel G. Cadell Dobbs kindly consented to fill the place vacated by the death of Mr. Eves.

Equally esteemed by those who knew her, either as friend or fellow-worker, was Miss M. Esther Kerr, who for five years was a valued member of the staff at the Edinburgh office. Miss Kerr volunteered for work among the women of India, and, though her period of service was limited to eighteen months, she had already made many warm friends in her new home, and gave promise of becoming as successful in her work as she was already sincere and devoted in her purpose. She succumbed to an attack of cholera of a few hours' duration. The breach in the ranks of the workers at the Calcutta centre of the Church of Scotland was filled by Miss Kerr's colleague and friend, Miss Helen Drummond, who, on her marriage, was in turn succeeded by yet another member of the Edinburgh staff of the Mission to Lepers, in the person of Miss Louise Watt, B.A. Miss Watt, who is sister to the North American Secretary of the Mission, commenced work in India in the autumn of 1904. As the last link in this remarkable chain of coincidences, it may be noted that Miss Drummond's place in the office was taken by Miss

Grace M. Kerr, sister of the late Miss Esther M. Kerr.

A much-needed step towards consolidating the interests of the Society was taken in 1900 by the formation of the Leper Mission Trust Association. This body, which consists of members of the Committee of the Society, has greatly facilitated the acquisition and holding of property abroad, and saves both trouble and expense by acting as a permanent trust for the various properties of the Mission.

An Agency that has rendered substantial aid to the work among the lepers is the All Nations Missionary Union—known until 1903 as the Missionary Pence Association. Having for its basal idea the modest contribution pleaded for by William Carey a century earlier—viz., one penny per week—the Association was formed in 1892. Its plan of small and systematic gifts has enabled thousands of the poor to help the still poorer. In “Without the Camp” for January, 1901, the indebtedness of the Mission to Lepers to the Pence Association is thus acknowledged:

Our own Mission owes a very big debt of gratitude to the members of the M. P. A. for their kindly help during all these years. During 1900 this help reached a total of over £1,500, a large portion of which was for famine relief.

As its founder and still its Hon. Superintendent, the author may be pardoned for mentioning that this handmaid to all Missions has, since its formation, collected about £37,000 and has

aided work in every part of the great mission field.

The severe famine of 1899-1900 which afflicted a large section of British India pressed heavily on the lepers. Without resources of any kind, these sufferers were among the first to feel the pinch, and the most helpless were left again to their own devices on the withdrawal of famine relief. Not only was special help rendered to lepers and the children by the Mission in many of its stations, but, as we have seen, this terrible visitation was over-ruled for their permanent benefit, owing to the establishment of several new Asylums as an indirect result of it.

To Miss Lyne, of Drayton Park, London, N., came the happy inspiration to found a depôt for the sale of suitable articles on behalf of the lepers, and the Society is much indebted to her for five years of voluntary service in this connection. Miss Lyne has not only set aside a room in her house, but has devoted much time and effort to the management of the depôt, which, it is a pleasure to record, has rendered very substantial aid to the funds of the Society.*

Occasional references will have shown the readers that the author of this volume has been able, to some extent, to write as an eye-witness of the work he has recorded. It was in the winter of 1900-1901 that I undertook a prolonged tour through India, during which the principal centres

*Readers willing either to contribute articles for sale, or to make purchases, are invited to communicate with Miss Lyne at 26, Drayton Park, Holloway, N.

of the Society's work were visited. It was an experience that left a life-long impression on mind and heart, not only as regards that land of inexhaustible interest, but especially with reference to the need for extended effort on behalf of its lepers. My conviction, that I should find in such work, Christian philanthropy of the most genuine and successful character, was amply confirmed, and I returned more than ever an enthusiastic believer in the Mission to Lepers and its beneficent operations.

It will assist the reader to realise the condition of the lepers, and the nature of the work, if I transcribe the following notes of nine consecutive cases received at the Ramachandrapuram Asylum. These notes were taken at the time of admission, and the cases are regarded as fairly representative :—

N. P.—Face deformed, hands withered, fingers partly gone, one entirely gone : ulcers in feet and feet stiff, ulcers on arms.

M. R.—Toes partly gone, numbness all over body, burning sensations, blotches, ulcers in hands.

G. V.—Pain in upper extremities, numbness in lower, legs swollen, does not know when feet touch ground, burning not felt, blind.

G. N.—Breaking out all over the body, legs swollen and twisted out of shape, ulcers on feet.

K. S.—Whole body numb, blotches, face slightly deformed, hands stiffening.

S. V.—Nose almost gone, several fingers partly gone. Toes partly gone, ulcers in feet, voice affected and hearing bad.

WOMEN.

B. T.—Numbness, two fingers partly gone, ulcers in feet, several toes gone, hands stiffening.

K. V.—Face and ears badly deformed, muscles gone on arms so that the skin hangs loose, feet badly swollen. If feet are burnt, will only know by the blisters that come ; nose bleeding.

T. S.—Blotches, numbness, fingers stiff, difficult to grasp anything, ulcers on foot.

As, in some degree, an antidote to details so painful, I append an extract from a letter received from the lepers of this Asylum by the lady who provided the funds for its erection :—

To our beloved Mrs. Kellock,

We, the inmates of the “Dr. Kellock Home,” humbly beg the following :—We are the hated people, the lowest and meanest people of this country. . . . The houses that are built for us are very nice and comfortable. Since we came in here to the “Dr. Kellock Home” we are very much comforted both in body and soul. We now come to know how to obtain rest to our souls in the world to come. We are taught the blessed words of God every day. We are taught to sing hymns, so we enjoy singing at other times besides at our usual worship twice or thrice a day. Our houses are built close to a trunk road which leads from Ramachandrapuram to Pasalapudi, etc. We oftentimes find people standing and hearing our singing so joyfully. The wayfarers are deeply impressed and moved in their spirits to say, “By whose mercy is all this done for you?” Many of us are converted and feel the peace. When Mr. Jackson was here, he preached to us on the verse, “God so loved the world, that He gave His only

“By
whose
Mercy?”

begotten son, that whosoever believeth in Him should not perish, but have everlasting life. . . .

Accept our humble regards and tender the same to those who know about us.

We are, the inmates
of the "Dr. Kellock Home."

* * * * *

You ought to have seen their bright faces when they saw their new iron cots, with a clean white sheet and a blanket on each.

The "bright faces" were those of the lepers of Calicut, and the "white sheets" were the coverings of their beds in the new Asylum provided for them by the joint efforts of the Mission to Lepers and the Basel Missionary Society, and opened in October, 1903. The normal surroundings of most of the readers of this volume are cheerfulness, comfort, and cleanliness, and it requires some sympathy, and a little imagination, for them to realise the contrast between the provision and protection offered the leper in a Christian Asylum and the unmitigated misery of his lot as a wandering beggar. Let us continue the description, by an eye-witness, of the entry of these outcasts of the outcast into the new quarters in which they were once again to know the safety and security of a home:—

Each man soon had his belongings on his chosen bed, and seemed to be very happy and content. All the guests (at the opening ceremony) are full of praise of the beautiful site and comfortable Home. As we

drove away we could see the first lights shining in their rooms, and hoped that this Home might be the means of bringing many of those poor sufferers to the true Light of the world, and that those who are Christians might shine among the others.

The disfigured faces of these grateful lepers were beaming with happiness and contentment, because here at length they were sure of food by day and a bed by night, of protection from persecution and some alleviation of their sufferings—together with all the helpful ministries of a Gospel of hope. We can only see the shining of the stars when the sun is absent. So to these from whose lives the sunshine of hope has long been blotted out, the common mercies which come as matters of course to others, are as stars shining from new heavens upon a new earth.

A very limited number of the lepers of Calicut, which is a considerable port on the Malabar coast of India, were for some years prior to 1894 given a mere shelter and a dole of food by the municipality. This effort to make some provision for a few of their outcasts became burdensome to them—costly it could never have been—and the authorities finally decided to relinquish what they described as an “unnecessary task.” The practical Christianity which calls no man “common or unclean” was, happily for the lepers, represented in Calicut by the Basel Mission, and Dr. Liebendorfer offered to undertake the care of the lepers and the poor little houses in which they were sheltered. To the credit of the Muni-

cipality it must be stated that, though they had gladly surrendered a charge which had become irksome to them, they promised an annual grant of £13 6s. 8d. towards the maintenance of these helpless members of their community. The Mission to Lepers assumed the financial responsibility from the first, while the administration was in the hands of the missionaries of the Swiss Society. For seven years the work went quietly on under these conditions, until in 1902 it became imperative that a new asylum should take the place of the poor and unhealthy little houses, and in that year the Mission to Lepers expended £688 at Calicut, principally in the erection of new buildings.

**A Musical
Leper.**

Interesting glimpses of life among the inmates of the old asylum are afforded by Mr. and Mrs. T. A. Bailey, who visited the place in their tour of that year. They were entertained by Yuhanna, a musical leper, who sang the 100th Psalm to an air of his own, and accompanied by himself, on an instrument of his own manufacture. They were touched by the affection shown by one of the women named Lydia for a poor young girl, Martha, whom she had adopted, and who filled, in some measure at least, the place left vacant by her own three children, happily untainted, and inmates of the orphanage.

The opening of the new asylum was, it need hardly be said, a great occasion to the lepers. After a farewell service in their old quarters, new clothes were distributed, and their bundles and belongings, including their fowls and pigeons, were packed

into bullock carts. Then the exodus of this small section of the great tribe of "the wandering foot and the weary breast" took place, and with slow and painful steps the three and a-half miles which led to the Canaan of their new home were traversed. The urgent need for larger and better buildings is abundantly clear from the fact that in one year 294 lepers were treated as out-patients who could not be received for want of room. The temporal boons conferred on the lepers of Calicut by the erection of their new asylum have already been indicated. The social, and, above all, the spiritual benefits bestowed on these stricken people are so sympathetically described by Mrs. Stokes, whose husband, Dr. Stokes, is the Superintendent, that I will append an extract from one of her letters :—

The large family of hens is the pride and the joy of our poor leper women, who have built a little hen-house on their verandah, and care most tenderly for the new-born chickens. We gave our permission for this procedure somewhat unwillingly, but could not find it in our hearts to forbid it, as it is one of the few joys of these poor people. Our lepers are not spoiled, and therefore they can artlessly enjoy so little a thing as this. When a visitor comes to see the Asylum, it is always a day of joy to the inmates. Each one wishes to know all about the visitor, and each one must say good-bye, wish him all happiness, and promise to pray for him. To the visitor, too, it is a day to be remembered ; for, though the sight of these men and women, doomed to a long and painful death, might sadden him, yet the sadness is not unmingled with joy when he sees the poor

marred faces beaming with gratitude and with peace from above.

Such a happy leper was Johannan, who truly "enjoyed" his faith day by day, and spoke of his joy to his fellow-sufferers. In his last days he had much suffering to bear, but bore it with wonderful patience. Shortly before he died, he begged to be clothed in clean robes, and fresh coverings to be put on his bed, because he was going to see the Lord Jesus. Then he asked the leper Christians standing round to sing a hymn, and even as they sang he entered into the everlasting rest of God. The fruit of this peaceful death was soon seen in the conversion of a Nayer, who had been over a year in the Asylum and had conversed much with Johannan. This man was baptised shortly before Christmas, choosing his own new name—Peter. He was very ill, and earnestly begged for baptism, that he might die a Christian confessed. Trembling with weakness, he sat on his mat before the missionary answering the questions put to him. Speaking was difficult to him, but his answers were correct and given in a tone of conviction which, with the brightness of his face, made a deep impression on all who listened. He spoke of his pilgrimages through which he had gained nothing; of his longings for salvation, which could not be stilled; of his reaching the Asylum, of the impressions there received, and of the great joy and deep peace which he had found through believing in God. Two days after this he died.

I wish Mrs. N. could see "her child" Martha, because she would be so pleased about her. We all love her dearly, and I don't know what the Women's Ward would be without her. She is so happy to be in the beautiful new Asylum, and last time she told me, with a beaming face, that she had begun to do some garden-

**"Enjoyed
his
Religion."**



Lydia and Martha (her adopted daughter), both Lepers
at Calicut.

ing. She also promised to teach the other women to read. Her confirmation day was a day of great joy to her. She had been prepared for it by confirmation lessons given to her by the catechist and the pastor, who both praised her knowledge and her disposition.

On the Sunday afternoon, there was a special service for the whole mission congregation of Calicut on the premises of the Asylum. Three adults were baptised, and little Martha was confirmed. She answered very well the questions that were put to her, and then received the blessing. After a final song, the congregation were just beginning to disperse when Martha got up and addressed us all with a clear distinct voice. Her heart was full of joy and gratitude, and she could not but express some of her feelings. She described her life as a poor heathen child of a leprous mother ; then her entrance into our Asylum. "Never," she said, "could she be thankful enough that she, 'only a leper child,' had been treated with the same love and care as another child, that she had been taught so many things—first of all, to believe in God and her Saviour Jesus Christ. She wanted to thank all, all her friends, those that had come to the gathering to-day, those who had so often come to see her in the Asylum, those friends in Europe who were thinking of the lepers, and had helped by their contributions to build this beautiful new Home, quite especially her English mother who had done so much for her. To all those far away she sent her heartiest thanks and salaams." But while she was speaking, her clear voice got more and more tremulous, and at last was choked by tears, which streamed down her cheeks. It was a most touching sight to see this poor child, who in the midst of her misfortune was yet happy and thankful, and who in spite of earthly sadness felt heavenly joy.

**A
Touching
Message.**

CHAPTER XXIX

1904-5

. . . Let the homes for lepers rise
As silent witnesses 'neath India's skies
That "God is Love," that He is England's God.
He asks your help to lay in healing now
The Hand of Jesus on the leper's brow.

—*Lucy R. Hardy.*

A LIKE by precept and example, Christian Missions are slowly bringing home to the Hindus the claim that even the outcast leper has upon their charity, at least for the food and shelter they bestow upon their animals. This is evidenced by the interest awakened in the condition of the leper in several of the native States of India, in which naturally western ideas are very slowly assimilated. We need not enquire too closely how far these bodies are influenced by a desire to protect their communities from the presence — at once disgusting and dangerous—of maimed and neglected lepers in their centres of population. Such a desire is entirely laudable, and therefore, whether pity or policy is the prevailing motive, we can rejoice in every effort to ameliorate the lot of these most unfortunate of all human sufferers.

These reflections are suggested by the recent opening of the Henderson Memorial Asylum at Dhar, in Central India, to the origin of which reference has already been made. This Asylum has been erected under the supervision of the Rev. F. H. Russell, M.A., of the Canadian Presbyterian Mission, who will also act as superintendent on behalf of the Mission to Lepers. Some facts of interest concerning the Asylum and the need it is designed to meet are given in the following extract from Mr. Russell's address at the opening, which took place on October 5th, 1905:—

It is a proof of the necessity which exists for an Institution of this kind that, in spite of the decimating effect of the recent famine, which was especially hard upon the mendicant classes, there are at present over 200 lepers in this Agency alone. Although it cannot be expected that even a majority of these will immediately become inmates, we yet hope that in course of time the work done by the Asylum will demonstrate the advisability of inducing the whole leper population, as far as possible, to take up their abode here. And the indications even now are that we shall soon find the present buildings, which are all that the funds in hand permitted us to build, quite inadequate to the purpose.

The buildings at present consist of a house for the resident overseer, and an office for the superintending missionary, with servants' quarters; a hospital building, with a dispensary room and a ward each for men and women; also wards for male lepers, capable of accommodating about fifty lepers, and similar wards for women, to hold about twenty-five.

In the matter of support, it may be well to state that

while the Mission to Lepers in India and the East does all in its power to provide the funds necessary to maintain its institutions in an efficient condition, the claims upon the Mission are so heavy on account of the large number of Asylums under its care (there being fifty in all), that it has to depend to some extent on the liberality of those in whose midst its Asylums are situated to supplement its resources by personal contributions. It is gratifying to see the extent to which this work has gained the sympathy and support of the people of India, and I trust that the Asylum opened here to-day will be as fortunate as others in obtaining generous support from the people of this section.

The opening ceremony was performed by the Hon. Major Daly, C.S.I., C.I.E., Agent-General to the Government in Central India. In the course of his address, he said:—

Any measures taken for the amelioration of the sufferings of lepers must always have a special interest for Christians on account of the attitude of our Saviour towards lepers who applied to Him for relief. . . . From the cases that are mentioned in the Gospels, it seems that the briefest prayer from a leper was sufficient to elicit the relief which he sought: "Lord, if Thou wilt, Thou canst make me clean." Instantly comes the effective answer, "I will; be thou clean."

**Hon.
Major
Daly's
address.**

Mr. Russell has told us that the nature of the disease is still a puzzle to the medical faculty. The one thing certain appears to be that segregation, good food, and proper housing are the measures which give the best hope of affording some relief to the sufferers. This institution is the second of the kind which we can now boast in Central India. The lepers' home at Sehore

was founded some twenty-seven years ago through the exertions of General Henry Wylie, and the liberality of Her Highness the last Begum of Bhopal. That there is ample work for another such an asylum is sadly evidenced by Mr. Russell's statement that there are over 200 lepers in the Bhopawar Agency alone. The general acceptance of the scheme by the States of the Agency, and the liberal action of the Dhar Durbar in granting this excellent site, are good omens for the future.

It only remains for us to congratulate Mr. Russell on the success of his efforts, and to ask him to communicate our thanks, the thanks of Central India, to Mr. Henderson. It is needless for me to say that the institution will always command the sympathetic interest, and if need be the help, of myself and my successors. I am also aware that its work and progress will be watched with close attention by the Government of India.

Immediately the long neglected outcasts of Dhar began to enter this haven of refuge, and it was anticipated that there would be fifty inmates by the end of 1905.

At Meerut, U.P., India, another new door has been opened for the helpful ministry of the mission during the supplementary period of the years 1904-5. A small asylum has existed near the city for some years, maintained by the municipality. That body has, like not a few similar bodies elsewhere, become convinced that the usefulness of the institution would be increased by its being placed under the control of the Mission to Lepers. The Society has, in the interests of both the present and prospective inmates, accepted the transfer, and the asylum will henceforth be

managed by the Mission. The Rev. W. G. Proctor, of the C.M.S., has kindly undertaken to superintend it, and is already engaged in promoting the erection of much-needed new buildings on land granted for the purpose by the authorities. Meerut offers one more example of that co-operation between the authorities and the mission which is so full of hope for the future.

From Kodur, in the Cuddapa district of the Madras Presidency, an appeal reached the committee from the Rev. J. N. Wittmann, who represents another society desirous of caring for these outcasts and looking to the Mission to Lepers for support and guidance. Mr. Wittmann wrote on behalf of the Hermannsburg Evangelical Lutheran Missionary Society. It is noteworthy, and entirely appropriate, that in the titles of three societies now co-operating with the Mission to Lepers, the name of the great reformer should be associated with evangelical effort on behalf of these destitute sufferers. We may be sure that the great human heart of Martin Luther would rejoice to know that missionaries working under his name are ministering to these afflicted people in at least six stations, the largest of which (Purulia) is sheltering nearly 700 lepers and their children.

Though we cannot at the time of writing report the actual opening of an Asylum at Kodur, measures that will bring about this most desirable result are being taken. The need is certainly a clamant one. It is estimated that in the districts of Cuddapa, North Arcot, and Nellore, there are fully 3,000 lepers, while there

is at present no refuge for them nearer than the Asylum at Madras, which is about a hundred miles distant. Assured of aid from the Mission to Lepers, Mr. Wittmann has secured a suitable site of thirteen acres, and by the time this book is published it is hoped that houses for the first forty inmates will be completed.

Nor is it only in India that the work continues to develop. In the years 1904 and 1905, three new and hopeful openings have presented themselves in China. The city of Tungkun lies not far from Canton, and outside its walls is one of the innumerable colonies of lepers to be found in that vast Empire. On an eminence, known as Orchard Hill, stands a group of miserable huts. This settlement has for centuries been the dwelling place of the lepers of the town and district, or rather of as many of them as can crowd into it.

**An abode
of misery.**

Many others are compelled to live in small boats on the river, and to keep themselves alive as best they can by begging. From this abode of misery such of the lepers as are able to walk, or even to crawl, have for years issued forth, basket in hand, to crave alms of the passers-by. The sight of these sad and hopeless sufferers appealed irresistibly to the compassion of Dr. Kuhne, a medical worker of the Rhenish Missionary Society. He was there in his Master's name to heal the sick and to preach the Gospel to the poor, and here, in dire need of his ministrations, were men and women sick unto death and poor indeed.

“Oh, that I might bring you here ” wrote Dr. Kuhne, “and shew you this misery. You might then realise the longing of my poor lepers to have an Asylum where they could be fed and taken care of free from the *perpetual dread of dying of hunger.*”

The missionary first made his appeal to the Tungkuneses themselves, pointing out how beneficial it would be for their city if these diseased and importunate beggars were removed from the streets and placed in a refuge. The response was so far favourable that one-third of the sum required for the erection of a suitable Asylum was forthcoming from local sources. At this juncture the missionary made his appeal to the Mission to Lepers for help.

**An island
for the
Lepers.**

A grant was made by means of which an island on the neighbouring river was promptly purchased, and it is satisfactory to record that in a year from Dr. Kuhne's first appeal a beautiful Asylum has come into existence for the outcasts of Tungkun. Airy and comfortable houses have been erected, and freedom from damp has been secured by raising the buildings above the ground, as well as by air tubes. The island affords ground for cultivation, as well as for brickmaking, and when the scheme is completed by the addition of a Church and other supplementary buildings, this Island Home for the Lepers will be one of the most comfortable in China. One feature seems to be unique. A block of buildings comprises a number of rooms which can be let to any lepers who may possess means, and prefer to have a little privacy.

“ Oh, Doctor, your words sink right down into my bones,” said a poor Chinese leper to Dr. Arthur Peill, of the London Missionary Society (T’sang Chow, near Tientsin), and as he spake he prostrated himself and touched the floor with his head, in token at once of his humility and his gratitude. He had made a weary journey to the hospital, and arrived with his feet blistered and sloughed in great patches. He proceeded to thank the missionary for coming so far from his home to bring the glad tidings, and asked how he, and such as he could ever have heard unless the foreigners had come to tell them. Dr. Peill reports two villages in which he knows there are lepers, though happily they are not so common in North as in South China. He appealed (in 1905) to the Mission to Lepers for means to build a small compound in which to shelter and care for these sufferers. To this appeal the Society has been enabled to respond through the help of the Women’s Prayer Union of Ballarat, Australia, rendered through the Agency of the All Nations Missionary Union.

Wuchow, on the West River, South China, is the last centre of light and hope for the lepers the establishment of which has to be recorded in these pages. Dr. Macdonald, of the Wesleyan Missionary Society, has been led to take up the case of these helpless people, owing mainly to the fact that a farmer who is a convert of the Mission has developed the disease. He has necessarily to be isolated from his sons, who are also connected with the Mission. Dr. Macdonald has regarded his sad case as an indication that something should

**“ How
shall
they
hear ? ”**

be done for the many lepers of Kwangsi. In response to his appeal, the Mission to Lepers has made a grant sufficient for the purchase of a small island in the West River, which may prove the beginning of a larger effort to provide for the bodily and spiritual needs of these destitute outcasts.

The addition of Wuchow makes the twelfth station in China at which work is carried on under the auspices of the Mission to lepers in India and the East, and with the co-operation of the missionaries of five societies. Once more the international character of this work of mercy is seen from the fact that three of these societies are British, one is American, and one is German.

**Many
urgent
pleas.**

As this record closes with the closing days of 1905, extensions being made or urgently pleaded for have still to be noted. From Miraj, Dr. Wanless begs for funds for more houses. The Asylum is overcrowded, and applicants for admission have either to be turned away or transferred, at considerable cost and inconvenience, to Poona. From Bhagalpur Rev. J. A. Cullen reports the erection of a new ward as a memorial to Mr. Vincent, the District Judge, who, when a memorial was proposed, urged that it should take the form of an addition to the Leper Asylum. From Ramachandrapuram, Miss Hatch tells of the need for more accommodation, and especially for a small hospital, in which the worst cases could receive special treatment.

Intensely pathetic are many instances of individual lives, first blighted by foul disease

and then brightened by Christian sympathy and kindly care. No worker among the lepers was more successful in winning the confidence of the lepers than the late Rev. G. M. Bulloch of Almora. His reports abounded with touching life stories. During the last few months of his long and faithful service among the lepers, he communicated the following amongst others—they are some of the recent additions to the Church among the lepers.

Kehari is a Rajputni woman who comes from Doti, in Nepal, and is about fifty years of age. Her husband died of leprosy, and her son, Manberia, has been an inmate of the Asylum for two or three years. She has another son and two daughters at home who are quite free from the disease, and with them she was living until the disease developed in her so much that she was not allowed to stay with them any longer. Knowing of the Asylum through her son, she came to us on May the 6th, having performed a long and toilsome journey. She took to the routine of the Institution very kindly from the first. When I asked her if she had anything to say in view of her receiving baptism and confessing Christ, which she had expressed a wish to do (her son has been a Christian for some time), she said, "How kind God has been to lead me here, in my declining days to hear the glad news of the forgiveness of sin and to tell me that He loves me. The happiest place I I have ever been in is our little chapel. *I wonder if heaven is anything like that.* I want to be known as a confessed follower of Christ."

Man Sinha is forty-eight years old and has been ill for six years. His feet are dreadfully swollen and ulcerated, and his hands are almost entirely eaten away.

His grandfather and father both died of leprosy; the latter, Himatua, was an inmate of the Asylum when he died. Man Sinha was a mason by trade. There seems to be some encouragement to the development of the disease in this particular occupation, for a large proportion of our admissions have been from this community. Poor Man Sinha is very helpless yet fairly cheerful. The following is the gist of a conversation I had with him the other day. "To be among these Christian people has been a real blessing to me, I am a poor miserable creature, but the knowledge of Jesus Christ as a Saviour of unworthy men like me makes me forget my sufferings. I don't know much, and I don't seem to be able to learn much, but I can pray to God and thank Him for His love to me. Har Jit (one of his comrades) is very good to me, and I am very grateful to him. Without his help what could I do? Then he tells me lots of things about Jesus Christ and the forgiveness of sins which I need so much. I would like to confess Christ and make it known that I have definitely left off belief in the spirits and other little gods I used to worship. Oh, how useless it all was to me, and how different it is to pray to Jesus and tell Him all my sorrows and sins."

**"Other
little
gods."**

Har Jit is a Nepalese, about 45 years of age, and has been a little over a year with us, having been a leper for more than four years. His father died a leper in the village to which they belonged. He must have heard of the Asylum in some indistinct way at some time or other, for he says that after his father's death he dreamed that he was told to go and search for a place, which he would find a long way off, and where he could be made happy. He frequently says: "I do not doubt at all now that it was God who spoke to me in my dream and sent me here, though I had to wander about

a good deal before I found this happy home, where I am glad to be. God is no doubt my Heavenly Father, and through Jesus Christ I have found peace and salvation, for I know that He gave His life to save me, and it is a joy to try and do something for Him, though it is but little I can do." He is a fairly muscular man, though his digits are all gone and his features are sadly disfigured. If there is anything needing to be done, Har Jit manages to be in evidence pretty frequently. It was most touching to see the eager and happy way in which he *carried on his back* his friend Man Sinha, to whom he has taken a great fancy, up to the Chapel, to get his lesson there with the others. What a practical illustration of "bear ye one another's burdens."

**Helpful
Har Jit.**

Gobindi has been a basket maker, and is about 28 years old, having been a leper for the last five years. She is the first in all the family as far as she knows who has ever suffered from the disease. She comes from a village some twenty miles off, and for some time before coming to the Asylum obtained a precarious subsistence by wandering about from place to place and picking up what alms she could get. She had passed the gate many a time and looked in, but hesitated, being fearful of what might happen to her. At last she mustered courage to venture to apply for admission, but it was with much fear and trembling. She was astonished, to find a hearty welcome awaiting her, and wondered that there were no magical ceremonies to perform before she could obtain the privileges of the place. She thought it a cruel providence that she should have been afflicted as she was, when none of her friends and acquaintances suffered as she did. She rebelled in spirit against the power that treated her so, and it was at first difficult to get her to listen to the glad tidings of salvation. But gradually she was drawn

towards the services, and has lost sight of the idea that God was cruel to her in the vision of the Cross of Christ, which has shown her that God is love. Her confession at baptism was: "Jesus gave his life for me. I want to be His follower, though I know it will be difficult for me. Still, I want to follow Him."

Ram Sinha is only 19 years old, most of which he has spent as an uncared for, wandering beggar, knowing no home, and very few, if any friends. He has vague memories of a leper father who died in some jungle. He came to us in a terribly dejected and wasted condition, and we had little hope of being able to do much for him. But the change is marvellous. He has revived considerably and looks quite happy and contented and so clean and tidy in his new garments. He has woken up to take an interest in all that is going on around him, and is greatly improved in health. The attendance at Divine service and its influence on his heart has had a great deal to do with this improvement. Life is a different thing to him now to what it was. He has been baptised with the rest, and says: "I don't know so much as the others, nor can I answer all the difficult questions put to me, but I know that Jesus is my Saviour."

In the two last years of the period covered by this history (1904-5), a few matters of interest in connection with home administration remain to be noted. One of these was the writer's visit to the United States and Canada in 1904. Many of the principal cities of both countries were visited, and everywhere a most sympathetic response was given to the plea of the leper. Leading representatives of the missionary cause interested themselves, and in many of the principal churches

I was permitted to tell of the needs and results of the work. The programme for this long tour was arranged, at the cost of much thought and care, by Miss Lila Watt, the Society's Secretary for North America. One result was to make clear the fact that to adequately represent the Society, both in Canada and the States, was a task that no one worker could be expected to accomplish. It was accordingly recommended at a Convention held at Brantford, Ontario (June 14th and 15th, 1904), "that the Executive take steps to secure an Organising and Deputation Secretary especially for the United States." It has not been possible, at the time of writing, to give effect to this recommendation, but it is hoped that a suitable man for this important post will soon be forthcoming.

**Lengthen-
ing the
Cords.**

In England, also, the necessity for further help in Home Organisation has been felt owing to the rapid development of the work. This need has been met by the appointment of Mr. C. Douglas Green to serve as Deputation Secretary. Mr. Green has for several years held the important position of Secretary to the British and Foreign Bible Society in Bombay. The considerable knowledge he has acquired of work among the lepers will, it is hoped, enable him to largely extend the interest already existing in the United Kingdom in the Mission and its work.

Important changes in the Society's Offices have also occurred in these closing years. In 1904, an office was opened in Toronto, in order to provide an efficient centre for the work in

Canada. In 1905, the Edinburgh office was transferred from Mr. Bailey's residence in Greenhill Place to No. 28, North Bridge.

In the record of these two closing years, we have to note the removal by death of two valued friends of the Mission. Georgiana, Lady Seafield, was the generous donor of the Asansol Asylum, and continued to take a warm and sympathetic interest in its inmates. Not long before her decease, she wrote to the missionary in charge, the Rev. W. P. Byers: "I think you have done wonders with the money I sent for Asansol. You could not have spent it in a better way. You are doing a wonderful work for God in ministering to the poor lepers, and it must often be trying. But I think they are the most afflicted people on the earth, and are justly called the 'brothers and sisters of death.'" Sir William Muir, K.C.S.I., LL.D., etc., was a Vice-President of the Mission to Lepers, and always willing to preside at its meetings or speak on its behalf. He passed away at an advanced age after a life of great activity and usefulness.

The settled policy of the Mission to Lepers not to send out workers, but rather to utilise the services of missionaries already on the field, has frequently been referred to in the course of this history. One result of this principle is, that from time to time offers of service among the lepers have to be reluctantly declined, even though coming in some instances from candidates who give promise of great usefulness. In one instance in these closing years it has, however, been

possible for the Mission to avail itself of such an offer, and by the time these pages are read a new worker will be settled at Chandkuri. This is Mr. William H. P. Anderson, of Guelph, Ontario, who, in a spirit of noble self-sacrifice, has surrendered a good position as a Chartered Accountant in order to devote himself to ministering to the bodily and spiritual needs of some four hundred and fifty lepers and children in the Chandkuri Asylum of the Mission to Lepers.

After deeply interesting valedictory meetings Mr. Anderson left London on October 27th, 1905, and arrived at Chandkuri on Sunday November 26th. On his arrival at the scene of his future labours, he was warmly welcomed both by his colleagues and by the sufferers to whose relief he has devoted his life. The Lepers' Band, with their quaint native instruments, met him on his way, and the untainted children welcomed him with hymns. A touching service was held in the Church of the Asylum, and in the presence of a congregation of upwards of 400, this new worker was dedicated to the Christlike service he has chosen.

No more appropriate conclusion to this volume could be found than this instance of a bright strong life laid on the altar, and laid there for service or for sacrifice as the Great Disposer of all lives may ordain. This closing instance of self-abnegation is typical of the devoted work of which this volume contains the record. Concerning that work, we venture to hope that the reader will close the book with an assured conviction that it

combines spiritual service and true philanthropy to an unusual extent. Its steady growth from a small beginning, and especially its rapid development in recent years, may be regarded as tokens of the Divine approval. To its wise methods and its successful results there is abundant testimony, and it may be claimed on its behalf that it unites efficiency with economy in a remarkable degree. Evidence has been adduced that, not only does it achieve its primary aim of relieving alike the sufferings and the sorrows of the lepers, but that it wields a powerful, if indirect, influence in favour of the Faith to which it gives such a practical expression.

The plea for its continued extension is an unanswerable one. The unutterable needs of our stricken fellow-creatures, the danger to which healthy communities are exposed by the presence of diseased outcasts in their midst; the still more terrible peril in which the children of the lepers are placed—these are merely the more obvious arguments for the development of a work so salutary in its results. There are yet higher sanctions, and what many readers will regard as stronger claims, and we close as we began by recalling the supreme motive for it all. To the true-hearted missionary, the example and precept of his Lord are more than sufficient inducements to a work that, trying as it ever must be to flesh and blood, brings a consciousness of the Master's presence that is a present reward. Surely those ministering to these stricken outcasts, as also those aiding the

work by their gifts, may alike appropriate in an especial sense the words of the Lord Christ: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

SUMMARY OF THE WORK OF THE
MISSION TO LEPERS IN INDIA
AND THE EAST.

| | Lepers. | Untainted Children. | Total. |
|---|---------|---------------------|--------|
| In the Society's 71 Asylums and Homes | 3715 | 492 | 4207 |
| In other Asylums and Homes aided by Funds or Teachers ... | 3770 | 239 | 4009 |
| Total supported or benefited (about) | 7485 | 731 | 8216 |

Of the above fully 3,250 are Christians.

The Income of the Society from all sources (including legacies and grants) for the four years 1902-1905 has averaged £20,200 per annum.

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